

THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

OLD SERIES, VOLS. 22 AND 8.

JACKSON, MISSISSIPPI, APRIL 6, 1899.

NEW SERIES, VOL. 1, No. 20

College Tidings.

The first time I ever saw Corinth was when I was six months old; the last time was this morning. Then we lived there a year and my father was pastor of the Baptist church. My recollection is that I cried when we left there then, but this time I left smiling; not because I was glad to leave, but because they gave \$86.25 yesterday to Mississippi College and because there are fine prospects that they will increase the amount to over \$100.00. The ladies had already sent \$5.50 and had notified me also that a nice box had been sent for the young ministers.

The Baptists at Corinth have a magnificent twelve thousand dollar house and a magnificent two hundred pound pastor, Rev. E. L. Wesson, late of Water Valley. Wesson has been there only a short while and has been sick a part of the time, but I think most of them have already found out that they have one of the best preachers and pastors in Mississippi.

Corinth is quite a manufacturing city. The Adams Machine Works, The Corinth Clothing Co., and The Alcorn Woolen Mills work over 100 hands each. Adams is one of the leading Baptists of the city and he headed the collection yesterday with \$25.00. He has a small body, a big mind, a big soul and a big business.

I was so sorry to find that my friend "Zeke" Candler, the model Moderator, Sunday-school Superintendent and Christian lawyer, had suffered great anxiety and been at great expense for four months past on account of the serious illness of his lovely wife. He grasped my hand cordially and said, "excuse me from making a subscription now, but I will come later." I knew he'd come; "Zeke" never fails. He wouldn't enjoy life if he wasn't making a sacrifice for some noble cause.

Keep your eye on Corinth! She is worthy of your notice!

S. L. HEARN.

When I was a school boy I did hate to multiply big figures, but I wish I could multiply Hearn. He writes me that he will send me

\$100 for the College. I educated and graduated his only two children. I married one of them to a splendid educator, and was called upon to marry the other to a splendid preacher, but the marriage took place at a time when I could not possibly go. Well, I wish his daughters and his fortune had all been twins.

God bless old J. A. Hackett. He keeps sending in. This time it is \$10.50, from Pachuta and Mt. Gillead churches, and he promises more yet.

And W. B. Jones, of Flora, claimed the honor of being the first to respond with a ten dollar check to my recent appeal for one hundred more ten dollar men. He has a noble son at college, who has taken his stand among the best of our students. I wish that father and son had both been twins.

I write on the wing and in the absence of my books. I have other donations which I will report next week.

We now have one hundred and forty students enrolled, about twenty from the community and one hundred and twenty from abroad. That is a fine showing when compared with the other male colleges of the State. As a rule the boys have worked well and conducted themselves as perfect gentlemen. We look to the future with great hopes. Let the rest of the churches take collections and the rest of our friends send contributions, but especially let everybody help us to get boys for next session.

Kosciusko Association.

To Pastors and Churches:

Dear Brethren:—The first and second quarter of this Association year has past, and very few collections for missions have been reported to me.

The need is great, the time is short. I beg, I urge you to take collections during this month for Foreign and Home Missions. Send collections to Bro. Rowe or myself as soon as taken, or they may be too late to be included in this year's report.

May the pastors be burdened with the responsibility resting upon them in this matter. Bear

in mind that if you ask for nickles you will get nickles, if dollars you will get dollars.

May you do great things for the Lord.

J. P. BROWN.

April 1st, 1899.

Kosciusko, Miss., April 3d, 1899.

Our meeting begins here Tuesday night. Bro. C. B. Butler will do the preaching. We are expecting a great revival. The Baptist cause in Kosciusko is very hopeful. Our membership has increased about thirty-five during the past year. This is more than all the other denominations put together. I think under the management of Capt. J. P. Brown we have one of the most earnest and best managed schools that I know of in the State.

Pray for us that this meeting may be the means of encouraging us to undertake greater things for God.

H. P. HURT.

Confederate Veterans.

The Southern Railway will make a very low rate to Charleston, S. C., and return for the occasion of the Confederate Veteran Reunion there May 10-13. Tickets will be sold May 8, 9 and 10, inclusive, with final limit May 21st.

For further information call on any agent of Southern Railway or write C. E. Jackson, T. P. A., Birmingham, Ala. a6 5t

Gillsburg, Miss., March 13, 1899.

Bro. Searcy:

My dear old father died at 8 A. M. this date, after a long illness, in the 69th year of his age.

He was a professor of religion and a Baptist for nearly fifty years. Another life of toil and trial is over.

T. C. SCHILLING.

The customs receipts at Manila since the United States government has had charge amount to \$2,998,480.

Rev. R. P. Mahon our new missionary to Mexico says of his field, "there are thousands upon thousands of human souls in this territory who have never seen a Bible and do not even know what it is." So much for Roman Catholic enlightenment for three hundred years.

The Post Office address of Rev. John Thompson has been changed from Lee to Lorman. His correspondents will please note the change.

A telephone message from Dr. Lowrey before we go to press reports that he has passed the \$2,000 mark on the College deficit, and 140 students enrolled this session.

It is said that the seven military departments in Cuba are soon to be consolidated into four, called the Occidental, and that General Lee is to be made the head of the new Occidental department.

If the Cuban Assembly does not promptly surrender the muster rolls, and accept the \$3,000,000, it is said our government will withdraw their proposition, and also cease to issue rations to the Cuban soldier.

Filipino War.

Substantial progress seems to have been made during the past week, Malolos, the insurgents' capital, was taken as predicted. Our armies have been resting since that time. A scouting party, however, went on Monday five miles north of Malolos and was attacked by one thousand insurgents intrenched at Quinua, the main body of Aguinaldo's army is probably at Palitan. Gen. Otis is very sanguine. He wires under date of April 3d, as follows:

"Adjutant General, Washington:—Present indications denote insurgent government in perilous condition, its army defeated, discouraged and scattered. Insurgents are returning to their homes in cities and villages between here and points north of Malolos which our reconnoitering parties have reached, and desire protection of Americans. News from Vizcaya Islands more encouraging every day. OTIS."

It is expected that a proclamation will immediately be made by the Commission, assuring the Filipinos of kind treatment if they will return to their homes.

We have sought to make this a Mission and Temperance issue.

Our Pulpit.

The Mission of the Seventy.

BY W. J. KEVEY, A BLIND MAN.

TEXT—"The Kingdom of God is come nigh unto you." Luke 10:9.

This sermon reminds us of the missionary tour of the twelve apostles sent out some time before. The seventy men now sent out were chosen from among believers in Jesus Christ who were suited to go on such a mission of preaching and miracle working. For like the twelve apostles, they were given power to heal the sick. But their chief work was to proclaim the principles of the gospel and to prepare to welcome the Savior when he himself should come among them. They were sent two and two together, because by going in pairs they would be company for each other, suggesting plane, keeping up each other's courage and relieving one another in preaching. And then their testimony about the wonderful teachings and miracles of Christ would be more readily believed by the people than if they had gone separately; each would confirm what the other one said.

The Lord appointed this seventy men and sent them two and two before his face. An early Christian writer says that Luke himself was one of the seventy sent out on this mission of preaching and miracle working. If this be true he must have written this account of their instruction with loving remembrance and association into every city and place whither he himself should come.

Not many months were left for Jesus' ministry, and as his own visits to these places would have to be short. The seventy sent out could do a great deal of good by preparing the people to receive him and to believe in his teachings. "The harvest truly is great, but the laborers are few. Pray ye therefore the Lord of the harvest that he would send forth laborers into his harvest."

Here, as in the parable of the sower, the field is the world and multitudes are needing to be gathered in and saved. Like wheat that is ripe for the harvest, and the Christian laborers are too few for the work that presses to be done. Those who engage in such work will best redress this situation and therefore pray most earnestly that God will urge others into the work. I send you forth as lambs among wolves.

These innocent disciples were sent forth as lambs among their

cruel foes, to be persecuted, and perhaps to be put to death by those that they came to help, by teaching about Christ, the wonderful Savior. While some listened to them very gladly, there were others that hated the very name of Christ, and did all they could to prevent the spread of his teachings. These believers risked everything for their Master, and gave all their interest and power to further his cause. "Carry neither purse, nor script, nor shoes." The script was a travelling bag used to carry provision in. Jesus told them to make no extra preparation for the journey, but to go just as they were, and let their wants be provided for by the free and simple hospitality of the people among whom they preached. And he told them to salute no man by the way. The formal Eastern salute is very elaborate, and would consume too much time for those who were travelling quickly from place to place. It is very plain that Jesus did not mean for them to be discourteous, for the next few words, directed that on entering a house where they were going to stay, they should salute it, and wish for peace to abide there. If the people who lived there were full of peace and good will, the disciples' coming would bring new blessings upon them.

"The laborer is worthy of his hire." This is true in spiritual affairs, as well as in practical affairs, and reminds us that religious workers have a right to a generous support. The seventy sent on this mission of preaching and miracle working, need not hesitate to accept what was offered to them, for they gave more benefits than they received.

We know from a latter chapter of Luke that by obeying similar directions that the twelve apostles found that they lacked nothing, for every need was cheerfully supplied. And he said unto them, "heal the sick, and say unto them, the Kingdom of God is come nigh unto you."

Like their master, they were given power to prove the heavenly origin and the blessed influences of the gospel. The next few words direct that in any city where the people refuse to listen to them, and meet their advances with persecution, they should waste no time with them. Waste no time in useless contention, but should leave such a city for some other place, and shake off the very dust from their shoes. Not as a sign of angry revenge, but as a witness and warning against the unbelief.

Notwithstanding, be ye sure of

this, that the Kingdom of God is come nigh unto you. Even as they departed they repeated the invitation, in all of its fullness. The last word is one of mercy and invitation. They invited the people to believe in Christ when he himself should come among them.

We who are Christians are disciples of Christ, and there is a work for each one of us to do. The world is the field today, and multitudes of souls are dying for the want of the gospel.

Brother—sister—what will you do for the cause of Christ? Stop! Think for a moment. Thousands of souls are dying for the want of Christ.

One Life, Live It Well.

READ AND LEARN.

Take THE BAPTIST, published at Jackson, Miss. Price \$2.00 a year or 4cts a week.

"The Home Field," Atlanta, Ga. Price 10c a year.

"The Foreign Mission Journal," Richmond, Va. Price 35c a year—clubs 25c.

THINGS I SHOULD CONSIDER.

The church work is my work. Am I doing my duty?

Lord let these be my "wills." 1. As a child of God, I will try to make my offering of praise and prayer morning and evening.

2. At my daily worship, I will read a portion of the Bible—the Father's sweet message to me. "I will not forget thy word." Ps. 119:16. "I will walk within my house with a perfect heart." Ps. 101:2.

3. I will try to develop a beautiful Christian life.

4. In the world, I will let my light so shine that others may be led to glorify my Father in heaven. Matt. 5:16.

5. I will try to be punctual at all the church services. This will help my pastor. I will pray daily for God's blessings to rest upon all the labors of my pastor.

6. I will give close attention to the preached word. For "good hearers make good preachers."

7. Whenever I am helped by a sermon, I will tell the preacher so. This will encourage him.

8. I will invite others to attend church services. There is as much in a drawing congregation as in a drawing preacher.

9. I will give, even if it is a sacrifice, weekly and monthly, what I can, and give as unto the Lord.

10. Whether I can give much or little, I will give it; and give it cheerfully. "The Lord loveth a cheerful giver." 2d Cor. 9:7.

11. I will count it joy to lay by regularly as the Lord prospers me, for helping on his work. Not give just what I don't need, but a part of my income.

12. I will try and acquaint myself with the missionary work—State, Home and Foreign. (Over 500,000,000 in heathen darkness.)

13. I will remember I am not my own, that I am bought with a price. 1st Cor. 6:20-22.

14. In prayer-meeting, I will try to take some part. Will pray for what I need, what others need. "Ask and ye shall receive." John 16:24.

15. "If any service is required of me in church or Sunday school, I will say, 'I will try for Jesus' sake.'"

LIFE'S REGULATOR.

"Whatsoever ye would that men do unto you do even so to them." This is Christ like.

Receipts of Convention Board, FOR FEBRUARY.

FOREIGN MISSIONS—Miss S. Hester, \$1; Hazlehurst, \$101.65; Silver Springs, \$5.45; one who loves the Lord, \$25; Mrs. M. E. Borders, \$5; W. P. Chapman and wife, \$5; Ruth Chapman, 10; Cecil Chapman, .50; Little Bahala, \$6.95; Smyrna, .65; Palestine, \$10; Palestine W. M. S., \$2.40; Palestine S. S., \$1.35; Canton, \$23.35; Canton W. M. S., \$5; Greenwood Sunbeams, \$5.18; Clear Creek, \$5; Forest, \$5.20; Oak Hill, \$6; Damascus W. M. S., \$4.05; Fannin, \$4; Union, \$1.25; Mt. Zion, \$23; McComb, \$30; Damascus, \$3.50; HOME MISSIONS. One who loves the Lord, \$30; Mrs. M. E. Borders, \$10; Palestine, \$7.50; Palestine W. M. S., \$1.

STATE MISSIONS—One who loves the Lord, \$40; Mrs. M. E. Borders, \$5; B. K. S., \$95.45; Palestine, \$10; Palestine W. M. S., \$1; A. T. Camps, \$1.25; Home Board S. B. C., \$250; Flora, \$19.25; Olive Branch, \$9; Mt. Zion, \$5.10; McComb, \$10.30.

GENERAL MISSIONS—Steens Creek, \$30.25; New Hope, \$3; Mountain Creek, \$11.50; C. L. Thatch, \$5.

SUSTENTATION—A. G. Pierce, \$10; Mrs. Turner, \$1; Mrs. Drane, \$1; One who loves the Lord, \$5; Laurel, \$8; Mrs. A. E. Porter, \$5; R. D. J. Smith, \$2; White Oak Grove, \$1.30; C. L. Thatch, \$1.

JACKSON CHURCH—Baptist Record, \$3; J. R. Carter, \$10; W. M. Farmer, \$10; A. V. Rowe, \$10; R. L. Atkinson, \$5.

How few out of so many whose subscriptions are on the book. Alas! Alas! What are we to do? MINISTERIAL EDUCATION—Miss S.

Hester, \$1; Mrs. M. E. Borders, \$2.50; C. L. Thatch, \$1.

MISSISSIPPI COLLEGE—Mrs. M. E. Borders, \$2.50.

The First Baptist Church of Vicksburg.

Notwithstanding the trials and seeming misfortunes through which this church has recently been called to pass, its work, progress, and achievements in the last three months, are, in many respects, phenomenal.

Dr. H. F. Sproles, that man of God, and prince of preachers, took charge as pastor on the first of January, and already, under God, he has taken strong hold on the hearts and affections of the people, and is fast leading the church to higher and broader plains of usefulness and Christian living. No man can excel Dr. Sproles in presenting the gospel, in its simplicity, purity, and fullness, and such is the character of his preaching and teaching to these people. The foundations are being overhauled and strengthened, the very mud-sills, as it were, are being relaid, and the underpinnings reset, so that the superstructure, we confidently expect, will not only be beautiful to behold, but will also be such as the Master shall approve and honor. His supreme effort is to get the membership to seek a deeper spiritual life, so that the fruits of the Spirit may not only be realized in each individual life, but may also be manifested in practical godliness, and Christian living. The church has just closed a ten days' series of meetings, the pastor doing all the preaching, with the result that the membership has been greatly built up in doctrine, love, and good works. The unwritten creed of Baptists was beautifully and impressively illustrated at the close of last Sunday evening's service, in the ordinance of baptism, when two bright, young hearts said in that act that they were dead and buried to the bad past, and were risen to a newness of life in Christ. Since Dr. Sproles came to us, twenty-five have been added to the church by letter and baptism, and there are more to follow. The field is large, the harvest is white, the laborers are few, but, thank God, their number is increasing. May the Lord of the harvest add his blessings. We invoke the prayers and sympathies of the brotherhood in behalf of our work in Vicksburg.

Fraternally,
GEO. ANDERSON.

Mar. 28, 1899.

No other medicine Builds Up and Fortifies the system against Miscarriage as well as Simmons Squaw Vine Wine or Tablets.

Tribute to Dr. T. G. Sellers.

Hall of Albert Lodge, No. 89, A. F. and A. M.

Starkville, Miss., March 17, 1899.

We, your committee appointed to draft resolutions on behalf of membership, on the death of our Brother T. G. Sellers, beg leave to report that the eulogy herewith presented by our Brother, J. G. Carroll fully expresses the sentiment of your committee and therefore adopt it as our report.

We further suggest that our Lodge room be draped in mourning, and that we wear the usual badge of mourning for thirty days, and that the following be spread on the minutes of the Lodge and be published in our city papers, and that a copy be sent to the family of our late Brother Sellers.

J. G. CARROLL,
C. E. GAY,
SIMON FRIED.

W. M. and Brethren:—The grim reaper, death, has again invaded our ranks and as if to mark the feebleness of human things his shafts have been aimed at the highest, the noblest of us all. It was but a few days ago that our beloved Brother, Dr. J. B. Perkins, was laid to rest, and scarcely had we invented ourselves with badges of mourning for his memory, before we are called on to perform the last sad rites and deposit in the tomb the body of our beloved Brother, T. G. Sellers.

It has been the custom from remote ages to honor virtue and nobleness of character, not only by the sage and sedate but also by the young manhood and womanhood, the beauty and chivalry of the age, not that such homage to high character could be expected to benefit the dead, but that it might be an inspiration to the living.

Brother Sellers had one prominent trait in his character that often reminded me of the character of the peerless Robert E. Lee—his unswerving devotion to what he conceived to be his duty. Away back nearly forty years since I first met him—he was then a young preacher in charge of the Starkville Baptist church. His modesty and unassuming gentleness of manners soon impressed itself on the church and the community, and he was asked to take charge of the high school for boys and young men at Starkville, which he conducted successfully for several years. Some of our most prominent men were educated and trained by him, among whom I can mention the names of the Hon. Wiley N. Nash, attorney-general of the State; B. F. Bell, Murry Max-

well, the Hon. William H. Miller, superintendent of public education for Oktibbeha county, and the late Hon. William McMillan Rogers, circuit judge for the Oxford district. Then we find him as president of the Starkville Female Academy, which he successfully conducted for a long number of years, where a great many of Mississippi's fair daughters were educated in head and heart and are today regarded as some of our brightest jewels, pure sans reproche.

Then we find him as pastor of the Salem church and later on as pastor of the Bethesda church and exemplifying in all these varied positions his sublime devotion to duty. Whether in the schoolroom, in the pulpit, as vice-president of the Baptist State Convention, as moderator of the Columbus Baptist Association, or as Master of this Lodge we see the same moral courage and devotion to duty. As a citizen he was loyal, as a neighbor he was social and kind, and as a friend he was true and steadfast as the rock of Gibraltar.—Ex.

The Whole Cross.

The conclusions of the writer, after the lapse of a somewhat extended lifetime, is for a Christian to accept the whole cross, for it is far easier to carry it in its entirety than to try to bear and carry it in detail. We walk very near the burden. A ten pound weight carried off in the outstretched hand is very burdensome, while the same weight placed upon the shoulders is scarcely felt at all.

The well defined Spiritual life is not only the highest life, but it is the one most easily lived. It is the man who tries to make the best of both worlds who makes nothing of either.

Very recently this writer was sorely troubled about a thing in which a friend had thrown besetments in his path, and he was greatly annoyed in looking up expedients for relief. At length the thought came to him as if from above, "Accept the whole Cross." This he immediately did and found joy and peace as the result.

"When sorrow touched by thee grows bright
With more than rapture's ray,
As darkness shows us worlds of light
We never see by day."

We must have and cultivate a religion that will work, and bless us in the working. We must get religious water enough in our stream, to tide our boat over every shallow place, so that we may not lodge on every little shallow and have to lie and wait for some evangelist to come with a big meeting

and get us off the bars. A very cheap religion is the desideratum of the world. Let us keep shy of all veneered life, and see that we are hard wood all through.

Brethren, in all worldly trials, just accept the whole cross, and trust to him who made the cross illustrious, and remember that it is only the spiritual essence that gives life, tone, power and value to religion.

T. E. TATE.

Rob Childbirth of its Terrors and Minimize the Pain and Dangers of Labor by using Simmons Squaw Vine Wine or Tablets.

Strengthen the Cords.

The opportunity has come. Cuba's bars are down and upon the foreign fields blessings are falling and thrilling calls are coming and men and women are saying: "Here am I, send me." "Awake, oh Zion, put on strength!" When Zion "awakes" she will pay our indebtedness and send ten thousand men to the foreign work and to Cuba and Drs. Willingham and Tichenor will laugh.

When we have joys at home we want others to know it and rejoice with us. So we should send our gladness to China, Japan, Mexico, Brazil, Africa and the isles of the seas, especially since they call with voices that cannot be mistaken.

But I started to speak of our home. We have lately had joy at our home. Six dollars and a half for Home Missions; six dollars and a quarter for Foreign Missions, and two weeks ago a collection for the completion of our church house amounted to \$60.00, with more to follow. The Lord has blessed us also with a number of smaller contributions from friends abroad, and with enough such as these we will finish our "little chapel" neatly and then Bro. Rowe and all the good brethren may come to see us and behold what the Lord hath done in Port Gibson.

"God works in a mysterious way,
His wonders to perform,
He plants his footsteps in the sea
And rides upon the storm."

If any persons wish, they may rejoice with us. "Rejoice with them that do rejoice."

But if Zion will "awake and put on strength," Zion will be enlarged, God will be glorified and the glad day of God's fullness will come nigh.

Let us pay the debts of the Boards.

J. E. PHILLIPS.

March 28th, 1899.

To restore the Clear Skin, the Bright Eye, the Alert Gait and Sound Health, use Dr. M. A. Simmons Liver Medicine,

How Often Should We Observe the Lord's Supper?

WESSON.

I wrote my first article on this subject to cause investigation. We are not together as churches of Jesus Christ, or as preachers, on this question, neither as to the *how* nor the *how often* we should celebrate it, and it seems to me that since we are such earnest advocates of unity, on the act of baptism consistency requires that we be united on the Supper. Both are ordinances, they then contend for unity on one and not the other? Did he intend that we should be united in observing one ordinance and not be united on the other? Baptists are not together on the Lord's Supper, and, strange as it may seem, we base the arguments for our differences largely on the same ground, that Pedobaptists base their arguments for infant baptism, sprinkling and open communion.

Let me prove that last statement, for I know some one will resent it. Peter says: The Scriptures say nothing against infant baptism, therefore, we infer that since circumcision belonged to Jewish children, baptism belongs to the children of Christians. Baptists answer: God's specification of believers baptism and perfect silence concerning any other forbids it. Pedos say: "Since there were household baptisms we infer that there were infants baptized. Baptists answer: statements made in connection with the household baptisms exclude infants. Pedos say, since so many were baptized one day we infer that they were baptized by sprinkling. Baptists answer, we have no right to infer that the Apostles baptized contrary to the example of Christ and the direct meaning of the word rendered baptizing. Pedos say, we believe all Christians ought to commune together. Baptists answer, the example in the Scriptures are against it, etc. [I quote from no one in the statements above.] But when it comes to the Lord's Supper among ourselves the scene changes.

Dr. Graves once said, "No one has a Scriptural right to take the Supper when celebrated but the members of the church observing it." Some Baptists said, we believe every Baptist present ought to take it for we are one family, "of one faith and order." Others said, we have no direct Scripture for churches of the same faith communing together, but it is a custom. Others said, there is no Scripture against it, and it is an act of cour-

tesy, etc. (I make statements of points, not quotations.) Now, on how often should we observe the Supper? we are as much divided as on the point raised by Dr. Graves. Brethren, should there be such lack of unity among us on one ordinance and such contention for unity on the other? My judgment is, that this is our weak point, but if we would follow God's established rule for memorial celebrations, it would bring us to perfect unity and correct many errors concerning the Supper. Mark this statement: God's rule for the observance of memorials is annual celebration. This is also the natural rule among men. Great events which happened only once, God had commemorated once a year. Let us prove that. The Israelites were delivered from death to their firstborn, and from Egyptian bondage once; God had them commemorate that fact once a year. The Israelites wandered in the wilderness forty years. God had them commemorate that fact once a year. Lev. xxiii. 34-44.

God established this rule and men observe it in everything, I think, except the Lord's Supper; and but for the false, Romish idea that somehow the Supper communicated grace, I believe it too would be universally so observed. Study this point a moment. Christ was born only once, we have an annual celebration called Christmas. The Declaration of Independence was signed once—July 4th, 1776—but July 4th every year is a national holiday in commemoration of that fact. Our civil war ended April 26th, 1865. But once a year—May 30—the Union soldier's graves are decorated in memory of those slain during the war.

Further citations are needless. All can see that God's established rule for memorials, and man's common sense agree on every memorial celebration except the Supper.

Now a few questions. If the time and fact of the deliverance of Israel from death and bondage, which occurred only once; and which was a type of our deliverance from spiritual death, and the bondage of sin, through Christ, was by God's own command to be celebrated annually, why should not the memorial of Christ's death—"who appeared once in the end of the world to put away sin by the sacrifice of himself," be observed the same way?

If Israel must commemorate the forty years wandering once a year; if the virgins mourned Jephtha's daughter once a year; if the celebration of Christ's birth—however wrong it may be—comes once a

year; if the celebration of our independence is annual; if, as is the fact, memorials naturally, as well as by God's own rule, are to be observed once a year, why change the rule in commemorating the death of Jesus Christ, unless he so directed?

Memorials are generally to mark a time, as well as commemorate a fact, and we know about when Christ died.

It is also a fact that the special types of Christ—the Passover lamb and the Atonement sacrifice—were to be offered once a year. Now if those sacrifices which typified His death, were by divine command observed once a year, although he would only die once, why should not that which commemorates his death be observed the same way? Undoubtedly, God established the rule of once a year for typical and memorial celebrations. Have we any right to change his rule unless he made it very clear that we should? Did Christ change the rule? He did not. He instituted his memorial Supper in connection with an annual memorial feast, and simply said, "This do in remembrance of me"—Luke 22:19.

Did the Apostles change the rule? If so, the Scriptures are silent about it, and all their references to the Supper except one—and it is doubtful, associate it with the Passover, thus suggesting its annual observance. Acts 20:6-7, was just after the days of unleavened bread—the Passover. In 1. Cor. 5, it is called the feast, and Christ is called our Passover. In 1. Cor. 10, there is reference from the Supper to the "altar." In 1. Cor. 11:23, there is mention of the time of its institution. Why this association? Why this mention of the time, or reference to the Passover every time, unless to teach us? The Passover in its typical sense, was to the Jews, what the Lord's Supper in its memorial significance, is to us. They were both observed at the same table, and the same time, the night the one was fulfilled and the other instituted. They both point to the same person. One as it were from the east, the place of the fall to Calvary, the place of redemption, and the other going westward from the mountain points, back to Calvary still. Since God said observe one once a year, why observe the other oftener?

Only one mention of the Supper—if that is a mention, Acts 2:42—that does not in some way associate the two ordinances; and that is only a reference to fact and not to time. I can't believe that our Lord intended his memorial to be a

cause of division and confusion, and it would not be if held as a memorial, and kept according to God's established rule. This rule would extract from the mind the idea of soul saving efficacy in the Supper, and restore to it its scriptural significance, and make it as Christ designed it, a memorial symbol.

Who Knows?

It is interesting to note how several of our religious papers seem to take *The Western Recorder* seriously to task for intimating that the Lord at the marriage at Cana did not make fermented wine. If it were not a known fact that most or all of them have some sort of "a crow to pick" with the *Recorder* one would wonder at such aimless criticisms. Do any of those editors maintain that our Lord actually fermented the wine he made and that it certainly contained alcohol and was of an intoxicating quality? If this be the case then there be some of us and not a few who must demand the proof before we can accept their statement. To the mind of our little crowd the statement of the *Recorder* is quite satisfactory for at least two reasons:

1. The Lord did not need to make fermented or intoxicating wine. He was entirely capable of producing a wine in every way sufficient and satisfactory without putting alcohol in it. Indeed, he could, and most probably did, make the best and purest of all wine, and far superior to anything resulting from the process of disintegration and decay, which means death and rotteness, called fermentation. If he actually made fermented wine on that occasion then he has made all of the intoxicating liquors that ever was made. Just think of it, will you? All of the wine, whiskey, brandy, beer, rum, gin, pulke, mescal, and all other brands of the accursed stuff that has wrecked so many homes and lives all these years. It would seem, if this be true that the Devil has not had so much of a hand in defeating the good purposes of the great God after all.

It is pretty clear, as the *Recorder* says, that a fermentation is a process and requires time as well as other substances besides, that are not found in ordinary water, such as seems to have been used on the occasion in question. As there was no time for fermentation and not the slightest necessity for it, there is no sort of probability that there was any fermentation. However much like fermented wine it might have been, it was not so by

the process of fermentation. It was only manufactured. In a word, it was "water that was made wine" as the word says, and not water that was fermented into wine.

If those learned editors know it to be otherwise let them show their proof. We would all like to see it if there be any such thing.

The argument based on the Lord's power to create all things or to do any and all things is not supported by any historical facts given in this line or other Bible record. The reference to the feeding of five thousand with five loaves and two fishes to the contrary, notwithstanding. There is the same probability that he made for the occasion the piece of silver that Peter was to take out of the fish's mouth, or the ass upon which the Lord made his triumphant entry into Jerusalem.

There is quite as much authority for and propriety in assuming that he created new eyes for the blind man to whom he gave sight, new muscle and tissue to the man who had the withered hand, or that Elisha actually produced new, created oil in the widow's nearly empty crues, and new made meal in her almost vacant barrel, to say nothing of a new creation of oil to help that other impecunious widow out of a seemingly hopelessly bankruptcy and the enslavement of her sons.

The truth is, as far as we know, it may be no disparagement of our Lord's divinity, to say that there are some things he could not do. We have sometimes heard it said, that "He could not very well make two hills near each other without a valley between them." Nor does it seem to us that he could easily bring two children into the world of the same parents, and at the same time, without their being twins. Possibly he could have made an artesian well without having a hole in the ground, or even sit down in his own lap, and, of course, some of our brethren know that he could create bread for the five thousand out of nothing, and make fermented wine without fermentation, but we much prefer to think he expanded the five loaves into a magnificent sufficiency, and made that water to be wine of a far better quality than any fermented or intoxicating stuff that ever had been produced.

Now we are not seeking a trial for "heresy," nor courting anything like martyrdom, but we will venture to suggest that while we are fully persuaded that our Lord could do or make anything he desired, even to the blotting out of the present, and recreating out

of entirely nothing, editors for all of those super sound papers, yet we doubt exceedingly if he has inspired their crusade and criticism upon the sturdy old *Recorder*, in defense of his honor.

In conclusion, we more than half way suspect that none of those critics will undertake to prove that the Lord fermented that wine, or even put alcohol into the water. He "made wine." That being the case then, until they do so, Who knows? just how the Lord "made the water wine?" J. A. HACKETT.

Special Attention.

Let every Baptist in the Southern Baptist Convention take notice:

1. The books of the Foreign Mission Board close for the Convention year April 30th. This year that day falls on Sunday, so please send your contributions in time to reach Richmond, Va., by April 29th.

2. Our receipts are much behind what they were last year at this time. Still we can pay all indebtedness if we will help. Some can give largely. Let all give liberally. This is to strengthen the great work of sending the gospel to all men. The Master calls on each of those who loves him to take part.

3. Last year many hundreds of our people raised an extra ten dollars so as to enable the Board to pay all indebtedness. Some brethren and sisters sent checks for good large amounts. The work has been greatly blessed the past year. Will you not help to praise and thank God by sending a liberal thank-offering?

4. Many last April gave the proceeds of one day for Foreign Missions. Who that loves the Lord would not gladly be a Foreign Missionary for one day? We want ten thousand in April who will give all their income for one day to help send the gospel. Will you be one? If we can get ten thousand to give the income of one day, extra, we believe we will have enough to pay all indebtedness.

5. We have a large number applying to be sent to foreign fields. These are some of our noblest and best men and women. Our workers at the front beg us to send these to help at important points where they are much needed. They wish to go to preach Jesus. Shall we send them? Your liberality or illiberality this month will give your decision to the question.

6. Will you talk to your fellow Christians about the great needs of the work, and get them to make a contribution at once? He who

gives does well. He who gives and influences others to give does better.

7. Will you join us in earnest prayer to God that he will use us and open our hearts for greater efforts in spreading the gospel of his love? God hears prayer today just as certainly as he did in the days of Abraham, Jacob, Joseph, Daniel, the prophets and apostles. Let us all look to him. He will lead and bless us.

Yours fraternally,
R. J. WILLINGHAM,
Cor. Sec'y.
Richmond, Va. Mar. 29, '99.

Lexington Normal School.

Do you want to make those examinations easier? Certainly, if you are a teacher—if you expect to be one, but how? Lexington Normal College offers a three months' course on the study of the public school branches, to begin 20th of March. It will be no hasty review, no "cramming," but a systematic, thorough study of those things that trouble teachers. Board and tuition \$12.00 per month. Instruction given by teachers of wide experience in school room and in holding teachers' examinations.

Increase your efficiency as teacher and your salary by taking this course for teachers.

HUMPHREY & BRUNSON,
Lexington, Miss. Principals.
mar28-3w

Marriages.

At the residence of the bride's father, Mr. W. F. Watkins, February 15th, 1899, Mr. J. W. Skinner to Miss Maggie Watkins, all of Hinds county. May the Lord direct them in the battles of life, for their good, and to his own glory.

At Mississippi Springs church, March 30th, 1899, Mr. Henry S. Watkins, of Clinton, to Miss Ella M. Austin, a number of friends and relatives being present to witness the marriage. After a six miles drive over to Clinton we enjoyed a dinner equal to the best. In the home of the groom's father, Mr. Watkins, is a brother, Rev. A. C. Watkins, our missionary to Mexico.

We wish them a long, happy, and useful life.

At the same hour, Mr. A. W. Brent to Miss Mollie V. Poole, of Clinton. Mr. Brent is a well known farmer of Hinds county. May they have much of the joys of life.
S. MORRIS.

The Marquis of Bute's mansion, near Rothessay, cost \$10,000,000.

Amos Owen Cherry Trees.

The finest cherries and largest cherry trees in the known world grow on the famous Cherry Mountain, near Ellenboro, N. C.

For the past few years trees from this famous orchard have been transplanted in the surrounding country and have proved a surprise to the people by their rapid growth, enormous size and delicious fruit. The trees grow very tall and spread out long heavy limbs and are filled with large black heart-shaped cherries. As many as five bushels have been gathered from one tree. The fruit is very fine in flavor and suitable for canning, pies, drying, etc., and ripening as they do in May and June they come in when other fruit is scarce and sell readily at ten cents per quart. Besides their great value as fruit trees they make the finest of shade trees. Mr. Jno. T. Patrick, Chief Industrial agent of the Seaboard Air Line, after examining them and seeing their great value as a fruit and shade tree says: "These trees are rapid growers, they make a good shade and yield an abundant crop of large black cherries that find a ready market. One thousand trees will in five years from planting yield a revenue to the town that puts them out sufficient to pay town taxes, keep up the streets and work the country roads leading into the town."

"It would be a big advertisement that will be worth thousands of dollars to be able to say 'our town has fruitbearing trees enough on its sidewalks and public parks to pay the expenses of the town and build good country roads,' and will give you a world-wide reputation for thrift, enterprise and good judgment."

Mr. Patrick did not only talk, but acted on his judgment and we furnished to him and his agents over six thousand trees during '97-'98 season. The trees can be set at any time from October 20th to March 20th and it is a very rare thing for one to die. So rare that we will gladly send another in place of any that die the first season, that has been carefully set out. We carefully pack all trees so as to arrive in good condition. We can furnish them either by mail or express one to three years old. Small trees grow off better and will make a large tree as quick as a ten foot one, but we will furnish them any size up to ten feet high. We prepay all trees when cash accompanies the order. So it does not make any difference where you live they will be delivered at the following prices:

ONE TREE BY MAIL 25 CENTS.		
6 TREES	"	\$1.00
12 "	EXPRESS	1.75
20 "	"	2.50
50 "	"	5.00
100 "	"	8.00

One tree FREE with each order if you mention THE BAPTIST.

Send money by registered mail, P. O., or express money order or check, making the payable to FRANK BRIGHT, Secretary, and address:

Cherry Mountain Supply Co.,
ELLENBORO, N. C.

References.—Rutherford Bank, Rutherfordton, N. C.; Southern Express Co., Ellenboro, N. C.

\$100 Reward, \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

Address, F. J. CHENEY & Co.,
Sold by Druggists, 75c. Toledo, O.

School Notice.

Many pupils work their way in Students' Institute, Bolands, Miss. Send stamp for particulars. Special terms to pupils entering before June, 1899.

Baptist Directory.

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Married.

March 14th, 1899, at the residence of Dr. and Mrs. Nolen, Eupora, Mississippi, Mr. H. S. Gregg, and Mrs. Zona McCain, were united in the bonds of matrimony by Rev. R. M. Richardson. A number of intimate friends, after congratulating the happy couple, left with best wishes.

May divine blessings be their portion through life.

Gen. M. P. Lowrey.

I come to lay no new laurel on the brow of M. P. Lowrey. I come to speak no eulogy upon his stainless life. I come to bring nothing to him, I come to seek many things from him.

Safe in his immortality he needs no offering from us. With much of the untried path of life before us, we may inherit a priceless legacy from him.

CHOICE.

In Gibeon the Lord appeared unto Solomon and said, "Ask what I shall give thee?" Solomon was a young prince just come to the throne of Israel. A multitude of good things, as well as bad things were set before him. God speaking to his spirit said "choose."

Not long life, though youth would easily grasp the assurance of this. Not riches, though the despairing cries of hell alone can tell how strong has been this wish in the human soul. Not revenge, though 'tis to the natural heart a morsel sweeter than love itself. The Lord said, "Choose." The young King cried, "Give me wisdom."

Daniel was a young man—a captive in a distant, heathen land. His envious enemies secured from the great king, Darius, a decree proclaiming that any one who should ask a petition of any God or man for thirty days, save of Darius, the king, should be cast into the lion's den. Daniel learned of the decree. The voice of conscience within said "choose." And this dauntless Hebrew in a distant land knelt at his open window and worshipped toward Jerusalem.

Moses had been reared in the luxury of the Egyptian Capital. He was a prince, his people were paupers. He was sovereign, his people were slaves. But his mother had nursed him. (Thank God for a mother's power). One day in the gorgeous halls of the Pharaoh's, a voice spoke sternly to his soul, and said, "Choose." Back to the voice the young man resolutely answered, "Afflictions with the people of God." Ere the echoes of his voice had died, the galling chains had dropped from the hands of his people, and the armies of Canaan were routed, and the walls of Jerusalem were built.

Ah, what tremendous issues hang upon a human choice!

Here, I find the key to the greatness of Gen. M. P. Lowrey.

The alternative of Solomon was presented to him. He chose wisdom.

The alternative of Daniel was

presented to him. He chose integrity, and loyalty to God.

The alternative of Moses was presented to him. He chose to suffer with his people.

MAGNITUDE OF CHOICE.

My friends, this impresses me as being the most tremendous and exalted prerogative vouchsafed to man. The power of *Choice*. There is a world of good. There is a world of bad. Not what there is, but what we *choose*, determines our destiny. Our Destiny? It determines the destiny of lives that shall come upon this stage of action when these tents which we inhabit shall have crumbled into dust.

HIS CHOICES.

I see Mark Lowrey, a poor, barefoot, ignorant boy, making his way afoot to church along the dusty road, under the burning summer sun. A gay company of rich, well dressed, rollicking boys, on horseback dash by him, covering his homely suit with the dust from the scornful hoofs of their horses. The boys on horseback galloped on, and only the dust was disturbed by their passing. The lonely boy on foot, stopped, stood face to face with life, and made a choice. I think 'twas recorded in heaven.

The boy had become the man. The heart of a strong young woman—God bless her memory, and bless the world with more like her. The heart of a tender woman answered back the look of love from his own, and again he chose.

He never made a wiser choice. Life before him now. No money, no education, no vantage ground of place or prestige, but clear of brain and strong of brawn, he leaps joyously into the arena of life to win the wealth that this world gives.

Just then another voice called to him. He stopped to listen. The world cried, "Come this way, I'll crown you a golden crown." God said, "Come this way, and humbly climb this rugged path of service." The songs of multitudes redeemed, have joined to celebrate that choice.

Then the fearful storm of war broke over our fair land. The preacher may remain in the shelter of his sanctuary, or he may go forth into the fury of the storm. We know the choice he made. He rode to the front with the fear of God, alone, in his heart.

"Midst flame and smoke
And shout, and groan, and sabre stroke
And death shots falling thick and fast,"
he, undismayed pushed on the way that he had chosen. I believe no braver man has drawn a sword, since Joshua stormed the walls of Jericho.

It comforts me to contemplate this man of God leading his men to victory after victory in the holiest cause upon which the Lord God of hosts does even look. Nor does it shake my faith in the choice that made, nor cool my love for the cause for which he fought, because, forsooth, the flag he followed went down in defeat.

I do not forget that a Suwaroff triumphed, and a Kosciusko fell; that Nero wielded the scepter of an empire, and Paul was beheaded; that a Herod was crowned, and a Christ was crucified.

It comforts me to know the choice he made when the sons of the South rode forth at the call of their sovereign State, "Offering upon her shrine the sacrifice divine of love. And each man swore 'her holy cause is mine.'" But the whirlwind of war had passed, and the father came sorrowfully to his home to contemplate its desolation.

ANOTHER CHOICE.

On one hand, for his children, ignorance with present ease. On the other, present deprivation—education and future usefulness. Those children gratefully rise up to day and call him blessed for the choice he made.

Now comes a harder test, perhaps, than any which had come before. The siren of political preferment would lure him to land upon her enchanted coast. Few men can resist the allurements of that song. That he did resist it, sets before us another glorious example of human majesty, when guided and strengthened by Christian love.

Now comes the last great choice. Many places of promise and prominence and profit were clamoring for his services. My friends, it takes a great soul to disregard the present, safe assurance of honorable distinction and emoluments, and risk the finding of better things in the future by bearing hardships in the present.

'Tis the great soul only,

"That sows the waste with dreams of grain
And on midnight's sky of rain,
Paints the golden morrow."

Such a one was Gen. M. P. Lowrey, when he made his last—and I believe his greatest choice—and founded here, a college for the training of the young womanhood of the South.

He was a man who gave his life for the good of his people, and he was wise enough to know that the destiny of any land rests in its women. He was wise enough to know that the only queen who shall survive, is the mother, in the kingdom of her home.

God pity the man who has lost faith in womankind. Had I lost this,

"Though the world's throne stood empty in my path,
I should go wanderer back into my childhood
Searching for it with tears."

Young ladies, had you noted how this man chose the fundamental things? Not the present pleasure, but the future good? Not the sparkling draught that would soon be quaffed in feverish haste, and be forgotten, but the fountain that would send its refreshing streams to thirsty souls in all the years to come. Not a gay bouquet to flash its myriad colors for a moment in the sunlight, but a seed of grain, and an acorn, that shall feed and shelter the generations yet unborn. From the choices that he made I justify the claim for the greatness of M. P. Lowrey. Young ladies, the same thing comes to us. The very fact of choice, proves that we cannot take all. If I take one I must leave the other. I cannot have both.

If I take ease, I cannot hope for eminence. If I take pleasure, I must forgo power. I may have fame, but I must lose peace. I may have a present reckless joy, but I must sacrifice a lifetime of influence and usefulness. The messenger of Rome stood before the Carthaginian and calmly said: "In my toga I hold peace and war, which shall I shake out to you?"

My friends, the treasure laden opportunities, the hurrying, golden hours, all messengers of God to us, momentarily cry, "which will you choose?" All prophets cry, "choose ye this day." All deliverers lift up the brazen serpent in the wilderness imploring us to choose.

All Pizarros draw with the sword the fatal line in the shifting sands and order us to choose. God sets before us life and death and leans down with a Father's love to see us choose.

LIFE WORK.

All Pizarros draw with the sword the fatal line in the shifting sands and order us to choose.

God sets before us life and death and leans down with a Father's love to see us choose.

A BUILDER.

Young ladies, there are two lives lived in this world. A constructive life and a destructive life. Gen. Lowrey, by choice, lived a constructive life. From the deepest spring of action in his soul, he was a builder.

Do you remember our Savior's parable of the pounds? The pound was a very small piece of silver. The servant was entrusted with one of these. The Master came one day to reckon with him, and found that he had gained 10 pounds. Then the Master said: "Well, thou good servant, because thou hast

been faithful in a very little, have thou authority over ten cities."

Do you think that servant was any more faithful with the cities than he had been with the pound? Do you think his service with the pound was any less acceptable with his Master than his administration of the cities? But, 'twas a wider field to him and he was a greater blessing to the world. I love to contemplate the strong young man, M. P. Lowrey, moulding brick and building them into structures of usefulness. I have wondered if the spectacle did not win the approval of Him who was the lowly carpenter's son. To build with brick is good, but there came a day when the consecrated workman merited a costlier material than brick. He came to build with human hearts and souls.

But I want to say that if M. P. Lowrey had not put forth his utmost skill to mould a perfect brick, he would not have been fit to mould a human character. If he had not put forth his skill to shape a perfect structure out of brick, he would not have been fit to shape a human destiny.

He did his best with the lifeless clay, then, the Master came and said: "Put forth thy hand and build for me a palace, of which the daughters of my people shall be the polished corner stones."

Buildings of brick are good, but they shall pass. The structure of a human character shall stand unshaken when the heavens are rolled together as a scroll. Standing in the presence of this master-builder, humbly I cry,

"Build thee more stately mansions O my soul"

As the swift seasons roll!
Leave thy low vaulted past!
Let each new temple, nobler than the last
Shut thee from heaven with a dome more vast

Till thou at length art free,
Leaving thine outgrown shell by life's untiring sea!"

Young ladies I contemplate Gen. M. P. Lowrey as the Champion of three great causes, no one of which shall fail.

First, The Champion of the South, and the cause for which she fought. A so-called "lost cause." It is not lost. When the principle for which Gen. M. P. Lowrey buckled on his sword, is lost the flag of freedom will be furled, and the day star of liberty will set forever.

Without bitterness and without boasting, I proclaim—The principle for which he fought is the only one under which a brave man would live, and the only one for

which a good man would die. Time shall not dim its glory.

"—Though the earth
Forget her empires with a just decay,
The enslavers and the enslaved
Their death and birth,—
The high, the mountain majesty of worth
Should be, and shall, survivor of its woe
And from its immortality look forth
'Imperishably pure above all things below'"

Again: He was the champion of womanhood. This shall not fail.

I hear rising from a thousand happy homes, a song of gladness, a song of cheer, a song of faith. And who are these that sing? Women made strong by his ministry. This song on earth shall still vibrate upon the air, when those who sing it now have gone to join

"THE CHORUS INVISIBLE
Of those immortal dead who live again
In minds made better by their presence
In thoughts sublime that pierce the night
Like stars"

Lastly, he was the Champion of the cause of Christ.

This shall not fail. It shall spread till the kingdoms of this world become the kingdom of our God.

Ah, my friends, it is a glorious thing to give the energies of our mortal lives to that which shall not die.

It is a marvelous thing that finite man may choose the infinite. It is sublime that a mortal man may build for immortality.

VISION.

I sat alone in my room last night. I had just finished writing this. I laid my head down in my hands upon the desk in front of me. Then—A Vision came to me.

In a sunnier land than this, where some you love, and some I love have gone, I saw Gen. M. P. Lowrey, walk out under the whispering trees. Instantly from opposite directions I saw two opposite bands hastening toward him.

These were weather beaten veterans in grey.

Those were blooming girls in simple blue.

These with bayonets—Those with books.

These with tattered certificates of parole, stained with the tear drops of sorrow.

Those with the crisp certificates of graduation, won on a joyous day.

It was a moving spectacle to see the old commander reach one hand to that bearded comrade in arms, while his lip quivered because of the tumult at his heart, and reach the other hand to a bright young girl whose eyes had never seen the sun of hope go down behind the dismal hills.

There he stood stronger than

the men he led, as tender as the girls he taught. Vaguely my mind had been asking—"Why! is not Gen. Lowrey dead?"

A voice came clear and triumphant saying to my soul, "and to him,

"There is no death
The stars go down to rise upon a fairer shore."

There is no death, there is rest.

"Servant of God, well done
Rest from thy loved employ.
The battle's fought, the victory's won,
Enter thy Master's joy."

Flushed Cheeks, Throbbing Temples,
Nausea, Lassitude, Lost Appetite, Sallow
Complexion, Pimples, Blotches, are warn-
ings. Take Dr. M. A. Simmons Liver
Medicine.

Day at New Providence

It was the good fortune of the writer to meet with the New Providence Church, six miles east of Gloster, yesterday.

Early in the morning the people assembled for Sunday-school. After Sunday-school the church assembled, and the order of the day was the ordination of Brother W. L. Causey, to the office of deacon. The writer tried as best he could to set forth the duties of deacons, and the co-operation the church should give them.

We had a full house, and the attention was good.

Brother E. Gardner is pastor of Providence, and has his work well in hand. We count Brother Gardner as one of our most faithful preachers of the Mississippi Association. Gentle and kind, he won his way to the hearts of the people. Brother Causey, the deacon elect, is well fitted for his office. He stands well in his church and county. He is now a member of the State Senate, and a candidate for representative of his county.

We need some deacons to represent us at Jackson. New Providence church is one of the oldest in the state, organized about 1805, has now a good class of brethren and sisters composing its membership. After a good dinner at the home of Brother Will Toler's, and an hour of social enjoyment, we made our way back to Gloster, praying God's blessing on the day's work.

JOHN P. CULPEPPER.

Gloster, Mar. 27, '99.

Ladies desiring a contented and happy old age should use Simmons Squaw Vine Wine or Tablets, commencing at forty years old and continue during "Change of Life."

WANTED!—Good Salesmen, (who can furnish private conveyance), to sell our large line of Tobaccos in one or more counties in every section in the United States. Good pay to right man.
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Persons seeking in obituaries, must either send the cash, or state plainly to whom we are to look for the money.

A limited number of reliable advertisements will be inserted.

All communications on business, and remittances should be made to the Mississippi Baptist Publishing Company, Jackson, Miss.

Manuscripts to be printed, must be written on one side of the paper only.

No communication will be printed unless it is accompanied by the name of the author.

It is requested that all remittances be made by money order or registered letter. Do not send checks on local banks.

In request for change of post office, do not fail to name office from which and to which the change is to be made.

ANNOUNCEMENTS.

We are seeking a new mailing list from the old books of the *Record and Lancer*. In the rush of business, mistakes have occurred, and will occur no doubt again. Be patient with us awhile, and if mistakes are made, in your initials, the spelling of your name, or in the time, which you are paid, kindly and promptly inform us, and our best endeavors will be used for their immediate correction.

In a very short time we will print each week the date to which each subscriber has paid, on the margin of his paper, so do not look for written receipts hereafter.

Some letters are coming in asking if we can send the *Home and Farm* or *Constitutional Appeal* as a premium. We cannot. Our arrangements with these two publications terminated on February 28th.

PREMIUMS.

Until further notice, we offer THE BAPTIST one year and Mississippi Baptist Preachers by Rev. L. S. Foster, for \$2.50 in advance. This is a valuable book for Mississippi Baptists and sells for \$2.25.

Also THE BAPTIST and *Orphanage Gem* for \$3.00 in advance.

T. J. BAILEY, Bus. Mgr.

EDITORIAL.

Our Missions.

The mission spirit is one and undivided. It is silly to talk about being in favor of some missions, and not in favor of others. Wherever lost souls can be found, we are under obligation to carry them the message of salvation.

Paul says, "I am debtor both to the Greeks and to the Barbarians, both to the wise, and to the unwise." The same indebtedness is resting on us. And yet, we need to be discreet and wise in the occupation of mission fields. Sometimes the Lord sets an "open door" before us, and we should make haste to enter it. Many Macedonian men are saying, "come over and help us."

When we look at our Foreign Mission work we feel that we could well afford to concentrate our whole force on it.

Ethiopia is "stretching forth her hand," and "the Isles of the Sea are waiting for God's law."

Our Home field is more inviting than ever before. Aside from New Orleans and other important places in the South, Cuba and Porto Rico constitute one of our greatest mission fields. When the Cubans struck for liberty, their cry was, "A free state and a free church." Romanists thought such a thing impossible. If indeed there could be a free state, such a thing as a church not supported by government aid, was thought to be an utter impossibility. But behold, the Baptist church at Havana was pointed to as an example of such a church, supported entirely by voluntary contributions. This was a revelation to the Cubans, and challenges their admiration wherever it is known.

Gomez, the grand old patriot, is said to be a Baptist.

Our own Powell has told us how eager the Cubans are for the gospel. They have seen the hollowness of Romanism. The fact that we send them the gospel without State aid, commends our sincerity to them.

Let us enlarge our contributions to these inviting fields.

Self-Support.

THE BAPTIST is thoroughly committed to our organized denominational work in all its departments, and to the extent of its ability will help along these lines. But there

is a kindred question that ought to be very carefully considered, particularly by our Secretaries and Boards. It is the question of "self-support." It is possible to do harm, rather than good, by helping some mission points too long, and to too great an extent. A wise brother said to us in New Orleans a few days ago that he believed the Baptist cause would never be strong in that city till the Baptists there come more fully to depend upon their own resources, and ceased to look to the Mission Board to carry them. There is much in this. A child will never learn to walk alone so long as you hold its hands, and it requires more wisdom to know when not to help, than it does to know when to help. The Valance Street church in New Orleans has assumed the support of its pastor, and it is more than possible that the 1st church and the Valance Street church will unite and make one strong self-supporting church. This seems to be a move in the right direction. They could then help one or more mission points, and in co-operation with the Home Mission Board lay the foundation for a strong church at no very distant day on St. Charles street.

This course does not mean that the denomination should spend less money on this, the most inviting mission field in the United States, but that they should spend vastly more and that those being helped should have an eye to self-support at the earliest day possible.

April Duty!

Many people today are playing April fool. I hope that thousands of our Baptist people are thinking about April duty. This is the closing month of the year with our Home and Foreign Mission Boards. Our brethren, Pace and Rowe, are working hard to bring Mississippi up to her duty. It is my business to work for the College and I hope that nobody will fail to do his duty by the College. But I have a right to be interested in missions, too. Let every one of us say with an eminent lover of men, "what-ever interests humanity interests me." Let us pour in our mission donations to the full extent of our ability, and the Lord will bless us in it. Send all contributions to A. V. Rowe, Winona, Miss.

Yours in the work,

W. T. LOWREY.

April 1st, 1899.

Mississippi has over fifteen hundred Baptist churches. What irony if we fail to raise as much as \$7,500 for Foreign Missions this year!

NEWS AND NOTES.

The Great Falls Manufacturing Company has restored the wages of 1895 to their 2,200 employees.

We extend our sympathy to Bro. T. C. Schilling in the death of his aged father. It will be joy to meet again in the Sweet by and by.

We are sorry to note the critical illness of Mrs. Mollie Hall, wife of Dr. J. N. Hall, of the *Flag*. She is a most excellent Christian woman.

Dr. F. C. McConnell declines the call to the First Baptist Church, Waco, Texas.

Dr. B. H. Carroll's place will be hard to fill.

Reports from our workers in the foreign fields bring the glad tidings that hundreds are turning to the Lord. Surely in the face of this we ought to give liberally to the support of the work.

A shout of flendish joy will go up from the Devil and all his men if we allow the onward march of the gospel of Christ to be checked by a debt on our Foreign Mission work. But the angels will weep.

Rev. S. Morris, of Clinton, and Rev. Joseph Jacob, of Gulf Port, were pleasant callers at our office a few days ago. It is refreshing to see the brethren in person, and we are glad to have them call.

THE BAPTIST desires above every other thing, that Mississippi shall be a great missionary State, and with all our might we throw ourselves into the work and with all our soul we appeal to all the brethren to do the same.

The Lord is anxiously concerned that every Baptist in this State shall prove himself worthy and true just now as our great work of world-wide missions is in the balance. What will his eye see with reference to you?

Dr. J. R. Farish desires to give notice that Dr. W. T. Lowrey will preach at Hickory, on the 3d Sunday in this month at 11 o'clock A. M., and 3:30 o'clock, P. M. Everybody about Hickory are invited to attend.

Sid Williams has just closed a meeting at Twenty Second and Walnut Street church, Louisville, Kentucky, with forty-two acce-

sions. We have only one Sid Williams. May the Lord continue to help him.

The Southern Baptist Convention will assemble in Louisville, Ky., at 10 o'clock, A. M., May the 12th. The different lines of railroads will sell tickets at one fare for the round trip.

Mississippi Baptists have been asked to give \$7,500 to Foreign Missions this year. Up to March 15th we had given \$2,523.63. We must strike quick and fast to raise the balance, and yet how easily it can be done if we try.

The church at Macon has called Rev. O. L. Hailey of Ft. Smith, Ark., as pastor. We are not advised as to whether Bro. Hailey will accept or not. His brethren in Mississippi would be very glad for him to come back home.

Rev. J. M. Sammons was holding a protracted meeting at Orvisburg last week. He was by himself till towards the last of the week, Bro. Halcomb of Poplarville, came to his assistance. We hope to hear a good report from the meeting.

Dr. J. B. Hawthorn has been resting in Georgia since his resignation of the First Baptist church in Nashville, Tennessee. He is said to be greatly improved, and will return and preach for his church till the first of June, at which time his resignation takes effect. It is to be hoped that he will be permanently restored.

We acknowledge an invitation to the marriage of Rev. Manley E. Weaver, of Lake Charles, to Miss Dora Sims, of Natchitoches, both of Louisiana, which event occurred yesterday. Bro. Weaver is the popular pastor of the Baptist church at Lake Charles. We congratulate him and his accomplished bride and wish them all the blessings of this life and the life which is to come.

We ran over to Edwards last Saturday evening and was met at the train by that noble Christian gentleman, Col. W. A. Montgomery, and enjoyed the hospitality of himself and his cultured wife during our stay. We preached at 11 A. M. Sunday for Pastor Low's people, on "Christ's last Commission to His Disciples to witness for Him to the end of the earth," Acts i. 8. At the close of the sermon the pastor took a collection for Foreign Missions amounting to \$44.50.

Married.

At the home of the bride, in Anding, Miss., March 29th, 1899, Mr. W. P. Welch to Miss Mary Ferriss, the writer officiating. Mr. Welch is a promising young man in the employ of the I. C. R. R. Miss Mary promises as much. Happy union.

They intend to make it \$50.00. We have met no congregation of its size in the State that impressed us more favorably than the Edwards people.

The whisky men are greatly distressed for the morals of Jackson. The "blind tigers" are about to ruin the city and the hearts of the pious liquor men are so stirred that they feel that they must rise up in their strength, and at any cost, remedy this evil, by giving us open saloons. Who will believe they are sincere? Ye church members and professed prohibitionists, are you willing to aid them in their reform by giving them your boys, out of which to make bloated drunkards! If you are not do not sign their petitions.

Mrs. Jane L. Stanford, of California, has made \$1,000,000 in the last few months. She held a large number of shares in the Central Pacific Railroad. Scheming men made a plan to boom the stock and turn loose when the loss would fall on her. So after the stock had advanced to nearly three times its value, they made her a proposition for so much of her stock at that advanced price. She coolly accepted their proposition, and unloaded on them to the tune of \$1,000,000.

Everybody says good for the woman.

If there were no fines at all to pay, in "blind tigers," whiskey men would not be satisfied with them because such business is under the ban of public disfavor, and they feel that they must have public favor or their business will soon be destroyed. One of their leading orators before the *Liquor League* in Ohio, recently said: "The open field for the creation of this appetite is among the boys. After men have grown and their habits are formed, they rarely ever change in this regard. It will be needful, therefore, that missionary work be done among the boys, and I make the suggestion, gentlemen, that nickels expended in treats to boys now, will return in dollars to your tills after the appetite has been formed. Above all things create appetite."

At the home of the bride, in Anding, Miss., March 29th, 1899, Mr. W. P. Welch to Miss Mary Ferriss, the writer officiating. Mr. Welch is a promising young man in the employ of the I. C. R. R. Miss Mary promises as much. Happy union.

S. J. ELLZEY.

To the Friends of Moral Reform in Hinds County,

At a meeting of citizens in Jackson on the evening of the 3rd inst., the following paper was read and unanimously adopted, and ordered to be printed:

Again certain whiskey men in Jackson are making an effort to reopen drinking saloons in the county of Hinds. This movement is led by those who want to engage in the nefarious business, and is actively agitated by others who want to improve their drinking facilities.

In order to induce citizens to sign the petition calling for an election, several stock phrases, and certain false statements are industriously iterated. They say:

1. That prohibition has so signally failed in Jackson that prohibitionists themselves are willing to return to license.

2. That more whiskey is sold by blind tigers than formerly in open saloons, and the city and State are bereaved of needed revenue.

3. That the moral effects of blind tigers are most disastrous.

Now to these statements we make an emphatic answer, and send out an earnest appeal to the good people of the county.

1. Prohibitionists have not confessed failure, or professed preference for the open saloon. Men of moral purpose, who have convictions on this vital question, are as firm in their adherence to this righteous principle and wise policy as ever. They not only do not think the movement a failure in Jackson, but claim that it has been productive of great good. The tragedies that annually disgraced our city about the Christmas season, have been conspicuously and gratefully absent since the saloons were closed.

2. If according to the contention of whiskey men, more liquor is sold by blind tigers than in open saloons, and as whiskey is the article desired, there is no occasion for changing present conditions. But they know it isn't true, and nobody believes it. As a matter of fact though, the law has been, and is, violated, by men who have no regard for conscience or decency, the amount of liquor sold is small compared with open saloons.

Certainly, young men who have not contracted a taste for intoxicating liquors, will be restrained when whiskey has to be secured by back alley entrances, or blind wheel contrivances, or sneak thief processes. Drunkards are not

made that way. Old toppers may resort to such devices to satisfy their gastric cravings, but not so the young, whose habits have not been depraved. It is better to have whiskey driven to its dark hiding places, than made attractive and inviting in gilded saloons. Our earnest appeal is for the young men of our country. Will not every father and mother in Hinds county aid us in their protection?

The patriotic desire to provide larger revenues for the State and city, has never been characteristic of such citizens, and nobody is deceived thereby. And as for blind tigers, that ought to be hunted down and driven out the land, they exist in wet counties as well as dry. Our purpose is to make renewed and determined effort to have such scandalous offenders against society punished to the extreme limit of the law. While it is no argument against a good law that it is violated, we feel that our citizens must demand a more rigid enforcement of the statute against the sale of liquor.

3. The concern such men have for the morals of the community would be amusing, if it were not so unblushingly scandalous. Themselves the friends and patrons of blind tigers, they profess solemn alarm at their immoral influence.

And now, fellow citizens of Hinds county, be it known to you that the very persons who pronounce prohibition a failure, and lift up their hands in horror at the presence of blind tigers, are the ones who have sought to bring the law into contempt, and have given industrious encouragement to this illicit sale. They are now trying to make an argument out of their own outlawry for the abolishment of the law itself. It is like the murderer pronouncing the law against murder a signal failure, and arguing for its repeal.

We appeal to all good citizens in the county of Hinds, to aid us in thwarting another attempt to open saloons in our midst, which will debauch the morals of young men, injure all legitimate business, and squander the hard earned wages of honest labor.

We beg you not to sign the petition, and we entreat those who have signed, under a misapprehension, to authorize their names to be erased.

C. H. ALEXANDER, Chairman.
CHAS. B. GALLOWAY, Sec'y.

Send to Aug. C. Freitag, Optician and Pharmacist, 826 and 828, Canal street, New Orleans, for anything in his line. We specially commend his spectacles from personal test.

Temperance.

Wanted—2,000,000 Boys!

Have you a boy to spare? The saloon must have boys or it must shut up its shop. Can't you find one? It is a great factory, and unless it can have 2,000,000 from each generation, for raw material, some of the factories must close up, and the operatives be thrown out upon a cold world, and the public revenue dwindle! One family out of every five must contribute a boy to keep up the supply. Will you help? Which of your boys shall it be? Are you a father? Have you given your share to keep up the supply for this great public institution that is helping pay our taxes and kindly electing public officers for you? Have you contributed a boy? If not some other family has had to give more than its share. Are you selfish? Voting to keep the saloon open to grill up boys and then doing nothing to keep up the supply? Ponder these questions, ye voters, and answer them to God, to whom you will one day give an account for votes as well as prayers. And mothers, wives and daughters, aid you by precept, example and influence in every possible direction, doing all you can to save the boys from the enticements of the horrible liquor saloon, and to hasten the day when it shall be outlawed, and a curse our fair land no more? If not, why not?—*Selected.*

Prohibition is a live question here with us now. The liquor men have organized their forces, and are now making a hot canvass for the restoration of the saloon in Jackson. It was "while men slept that the enemy sowed tares." The fear is the good citizens of Jackson have been sleeping on their privileges. Blessings are generally not appreciated until they are gone. So far as we are informed Mississippi has the distinguished honor of being the only State in the South that has a prohibition capital. We ought to appreciate this honor highly and guard it well. There is a future for Jackson now if the good citizens will awake to their interest. With a good sewerage system there is good hope to believe we are done with contagious diseases. Street cars and other improvements will rapidly follow. But if the saloons are restored the city will receive a backset over which it will hardly be able to rise. Men of wealth and good morals will be slow to invest their

money and make their homes in a town where their boys will be exposed to the frightful influence of the saloon gang. The liquor men are greatly distressed at the "Blind Tigers." There is doubtless cause for complaint along this line. And it is to be hoped that our officials will bestir themselves to execute the law. But after all "blind tigers" are not half as dangerous as those that can see. We must wake up on this question before our privileges are taken away by stealth and our hopes for Jackson blasted.

The Curative Properties, Strength and Effect of Dr. M. A. Simmons Liver Medicine are always the same. It cannot be equalled.

Southern Baptist Convention.

Jackson, Miss., Mar. 28, '99.

Dear Sir:

For the Southern Baptist Convention at Louisville, Ky., May 12th, 1899, a rate of one fare for the round trip has been agreed on. The Illinois Central Railroad offers the Louisiana and Mississippi Baptists the shortest and quickest route by many hours. We run double daily through trains of first Class Coaches, free reclining Chair Cars, and Elegant Pullman Sleeping Cars. In addition to the above we expect to run the "Baptist Special," composed of strictly first Class Coaches, Chair Cars and Sleepers, on a Convenient Schedule so as to reach Louisville at a convenient hour. This Special will leave Jackson, Wednesday, P. M. May 10, 1899.

Rev. L. S. Foster, who has conducted so many excursions, will be in charge of the "Baptist Special," and with the assistance of other prominent ministers of the denomination will do all possible to add to the pleasure of the trip. It is a little early to give particulars, but either Mr. Foster or myself will gladly give you any information desired.

Yours Truly,

L. F. MONTGOMERY, T. P. A.

Shorten the time of Confinement, Strengthen Mother and Supply Breast Milk or Child by using Simmons Squaw Vine Wine or Tablets.

Great occasions do not make heroes or cowards; they simply unveil them to the eyes of men. Silently and imperceptibly, as we wake or sleep, we grow and wax strong, we grow and wax weak, and at last some crisis shows us what we have become.—*Canon Westcott.*

Constipation of the Bowels may be easily cured by a few doses of Dr. M. A. Simmons Liver Medicine.

Obituaries.

In Memoriam.

Mrs. Ellen Barnard died at her home near Rolling Fork, in Sharkey county, on the 21st day of March, 1899. She was a devout Christian and a member of the Baptist church at Rolling Fork before its disintegration.

One who knew sister Barnard better than I, writes me: "She was indeed a true and earnest follower of our Lord and beloved by all who knew her. She leaves a brother and sisters who are almost heart broken."

Sister Barnard was one of the faithful few who stood firm and continued to work for her Lord after the Baptist church at Rolling Fork had ceased to be. Her last Christian work was a contribution to Home Missions, which I forward to brother Rowe. "Being dead, she yet speaks."

May the seed sown by this sister produce a mighty harvest in the Delta and elsewhere in our Lord's field.

R. A. COHRAN,

Columbus, Miss., March 29, 1899.

Jas. A. Gray.

On March 4th, 1899, at his home in Durant, Miss., the pure spirit of Jas. A. Gray took its flight from the mortal tenement of clay to a home beyond the sky. All that loving hands could do was done to stay the dark winged angel of death, but in vain. The messenger had come. His mansion was finished and he must go. Although he had so much to live for, so much to love, and it seemed as if years of usefulness was before him—notwithstanding all of this he was ready to go, for death had no terrors for him. He could look beyond the cold Jordan of death to a glorious immortality. He did not tread the dark valley alone; Jesus was with him to conduct him to the city whose builder and maker is God.

Two little white robed darlings that had gone before to the celestial city were standing on the banks of that beautiful river to clasp their father's hand.

Mr. Gray was born in Holmes county, Miss., March 22, 1841. His entire life was spent in his native State. He united with Saron Baptist church in 1876. He served that church as clerk for a number of years. At the time of his departure he was a member of Mt. Vernon Baptist church, having removed from the Saron neighborhood. His remains were laid to rest in the Saron cemetery to await the resurrection morn.

Mr. Gray was also a gallant Confederate soldier. When the dark clouds of war gathered over his loved land, he was one of the first to offer his service to his country; and for four years he followed the fortunes of the Confederate flag until that loved flag was furled forever. He then returned to his desolate home and engaged in the peaceful pursuits of agriculture. As a friend and neighbor he was kind, sympathetic and tender, ever ready to lend a helping hand or speak a sympathizing word to a downcast brother. A loving and affectionate husband and father, he leaves a wife and three children and a large circle of friends to mourn his departure.

He is not dead, for his freed soul is basking in the sunshine of God's eternal love, forever free from the trials and tribulations of this mortal life. May God pour the oil of consolation on the hearts of the stricken ones, and in the dark hour of their great affliction may they hear the sweet voice of the comforter say: "I love thee, I love thee, pass under my rod."

"How blest the righteous when he dies!
When sinks a weary soul to rest,
How mildly beam the closing eyes,
How gently heaves the expiring breast."

"So fades a summer cloud away,
So sinks the gale when storms are o'er,
So gently shuts the eye of day,
So dies a wave along the shore."

A FRIEND.

Mrs. George Magee.

On the morn of March 7th, 1899, Mrs. George Magee departed this life. She was born October 29th, 1863.

For several years she had been an active member of Columbia Baptist church. To know her was to love her, and today all alike—old and young, Baptist and Methodist, are sad and sorrowing. She was an affectionate wife, faithful friend, and consistent Christian. Her death is a loss felt by husband, pastor, relatives and friends, but our loss is heaven's gain.

"Babe" is not dead but sleepeth, sleepeth to awake in the dawning of a fairer day in a land cloudless, sorrowless, and painless. "In a land that needs not the light of the sun by day, nor the silver moon by night, for the glory of the Lord was there, the Lamb himself its light."

J. T. DALE.

Columbia, Miss., March 9th, 1899.

Johnnie Fletcher.

Into the newly established home of Brother Johnnie Fletcher, on the seventeenth day of February, 1899, came Death, and in his clutches carried away one of the noblest young men in this section, aged 24 years, 9 months and 5 days.

At the age of nine years, he was left an orphan. Brother and Sister Pentiss Nix took him into their home and became unto him a father and mother. Never were noble aims and methods more nobly regarded. Trained by them in the nurture and admonition of the Lord, he early manifested a pious spirit and in the summer of 1891 united with Galilee Baptist church of which organization he remained an earnest and honored member until the day of his death. For three years past he has been clerk of his church and made an efficient officer. His memory is precious.

A FRIEND.

Rockport, Miss., March 13, 1899.

Resolutions of Respect.

Whereas, it has pleased our Heavenly Father in his infinite wisdom to remove by death our beloved brother, G. B. Stubblefield, which occurred at his home January 20, 1899, and

Whereas, we keenly feel the stroke of the Divine hand, and that we have sustained a great loss, and a vacancy has been made in our church and community that will be hard to fill, therefore,

Resolved 1st, That we bow with humble submission and reverence to the will of him, who cannot make a mistake, and whose purpose and will is to make all things to work together for good to them that love God.

Resolved 2d, That we shall greatly miss his godly walk and chaste conversation and inspiring admonition. Yet our loss is his eternal gain.

Resolved 3d, That we extend our sympathy and condolence to the bereaved widow and children, and pray God to comfort and guide them in his mercy.

Resolved 4th, That these resolutions be spread upon our minutes and a copy be

sent to THE BAPTIST at Jackson, for publication, and also a copy to the family.

Respectfully submitted,
T. E. MOORE,
J. S. BARRON,
ALLIE MOORE,
MYRTIS BASS,
J. J. WALKER.

Mr. J. B. Stamps.

"Thou shalt come to thy grave in a full age, like as a shock of corn cometh in its season."

This scripture was fully fulfilled in the death of Bro. Stamps. Born in Allen Co., Ky., Aug. 25, 1817, died in Senatobia, Miss., March 1899. In all the meaning of the sentence, "he was a good man." A devoted husband, a father who loved his children and was loved by them, a consecrated Christian who lived and died in the faith.

After suffering long and patiently he has gone to his reward. His family, his friends, his church, followed him to his grave and the verdict of all was, "we bury today one of our oldest and best citizens." His death was like the glories of a setting sun; it throws out its brightness to lead others in the way. He has fought a good fight, he has finished his course, he has gone to claim his rich reward.

HIS PASTOR.

Senatobia, Miss., Mar. 27, '99.

Mr. C. C. Johnson.

Died at his home near Sidon, August 17, 1898. The deceased was born in Mississippi, Dec. 8, 1876; joined the Sidon Baptist church in 1892. He lived a true Christian until God called him home.

He was loved by everybody who knew him. He was a tender father and a loving husband.

Farewell dear husband, thou hast gone on before. There wait and watch for me on the blissful shore. God has left us sad in this world alone, but may we meet him again never to part.

He leaves a wife and two children to mourn his loss. May God be with us these dark hours of life. His last words were, "I am going home to stay with God."

BLANCH JOHNSON.

S. B. Convention.

Louisville, Ky., March 23, 1899.

THE BAPTIST, JACKSON, MISS.

We will appreciate your kindness if you will publish the following notice from now until the meeting of the Convention, and favor us with one copy of your paper:

SOUTHERN BAPTIST CONVENTION, LOUISVILLE, KY., MAY 12, 1899.

The Committee on Entertainment respectfully invite your attention to the following announcement, to-wit:

All duly accredited delegates, whose applications are received by the Secretary, on or before Friday, May 5th, will be provided with homes, and notice of their assignment will be mailed to them. For the information of delegates and visitors who desire hotel or boarding house accommodations, we have secured the following rates per day:

Galt House (Convention headquarters) \$3.00; Louisville Hotel \$3.00; Willard Hotel \$2.00; Fifth Avenue Hotel \$1.50; Waverly Hotel \$1.50; Victoria Hotel \$1.50. Other hotels and boarding houses \$1.00. No assignments of homes will be made after May 5th.

Address all communications to Thos. J. Humphreys, Secretary, 544 West Main street, Louisville, Kentucky.

J. B. MARVIN, Chairman.

THOS. J. HUMPHREYS, Sec.

Senatobia, Miss., Mar. 27, '99.

Dear Dr. Searcy: Please insert the enclosed notice of Bro. Stamps' death in an early number of THE BAPTIST. We like THE BAPTIST in North Miss. It is difficult to always know and do the right thing. We think it has been done in making THE BAPTIST. We people like it and talk about it, which shows they not only like it but read it.

I am among a delightful people and begin my second year most hopefully. Have recently sent Bro. Lowrey, from my work, more than \$80.00 for the College and Ministerial education. We are hoping good results from our Foreign Mission collections which we take the 1st and 2d Sundays in April.

Yours fraternally,

W. E. ELLIS.

Man is the artificer of his own happiness. This was the pith of the inscription on the wall of the Swedish inn: "You will find at Frohate excellent bread, meat and wine, provided you bring them with you."—*H. D. Thoreau.*

Mozley's Lemon Elixir.

A PLEASANT LEMON TONIC.

For biliousness, constipation, and appendicitis.

For indigestion, sick and nervous headache.

For sleeplessness, nervousness, and heart-failure.

For fever, chills, debility and kidney diseases, take Lemon Elixir.

Ladies, for natural and thorough organic regulation, take Lemon Elixir.

Dr. Mozley's Lemon Elixir is prepared from the fresh juice of lemons, combined with other vegetable liver tonics, and will not fail you in any of the above named diseases. 50c and \$1 bottles at all druggists.

Prepared only by Dr. H. Mozley, Atlanta, Ga.

MOZLEY'S LEMON HOT DROPS.

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Elegant, reliable. 25c at druggist. Prepared only by Dr. H. Mozley, Atlanta, Ga. mar-apr

MOZLEY'S LEMON ELIXIR

is the very best medicine I ever used for the diseases you recommend it for, and I have used many kinds for woman's troubles.

Salem, N. C. MRS. S. A. GRESHAM.

AT THE CAPITOL.

I am in my seventy third year, and for fifty years I have been a great sufferer from indigestion, constipation, and biliousness. I have tried all the remedies advertised for these diseases, and got no permanent relief. About one year ago, the disease assuming a more severe and dangerous form, I became very weak, and lost flesh rapidly. I commenced using Dr. Mozley's Lemon Elixir. I gained twelve pounds in three months. My strength and health, my appetite and my digestion were perfectly restored, and now I feel as young and vigorous as I ever did in my life.

L. J. ALLRED.

Door-keeper Georgia State Senate, State Capitol, Atlanta, Ga.

318 East Capital Street, JACKSON, MISS.

When writing to them, do not fail to mention the fact that you saw their notice in THE BAPTIST.

Strawberry Plants 100,000 For Sale at \$1.50 per THOUSAND, f. o. b., Winona, Miss. Parties wishing to set berry plants will do well to write me for them. J. H. ALLEN

WANTED By a Mississippi College student—a position as TEACHER, either in literary school or private family during four (4) months, beginning June 1st, 1899. Address M., P. O. Box 68, CLINTON, MISS.

REMEMBER.

Times-Democrat and Keep Posted on WAR NEWS

as furnished by STAFF CORRESPONDENTS

N. O. Times-Democrat and New York World, N. O. Times-Democrat and New York Journal,

Full Associated Press Reports, OUR OWN SPECIAL SERVICE, and the cream of the combined forces of the leading newspapers of the country.

NOW IS THE TIME TO SUBSCRIBE. Only \$1.00 a Month.

THE TIMES-DEMOCRAT, NEW ORLEANS, LA.

BELLS

Steel Alloy Church and School Bells. Send for Catalogue. The C. B. BELL CO., Baltimore, Md.

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WOMAN'S WORK.

CONDUCTED BY MRS. M. F. SEARCY,
CLINTON, MISS.

STUDY FOR APRIL.

MEXICO. *Psalm*.—"For the earth shall be filled with the knowledge of the glory of the Lord." Mexico: missionaries, 13; native assistants, 17; churches, 32; out-stations, 23; membership, 7,132; baptism, 102. Brazil: missionaries, 13; native assistants, 15; churches, 21; out-stations, 13; membership, 1,279; baptisms, 283. STUDY TOPIC.—Romish superstitions. S. B.-C. missions. Brazil; to Mexico. Home life in these countries. Who is my neighbor?

This month is devoted to the study of Missions in Mexico and Brazil. Catholics would say these are not mission fields. But if we are to believe reports of the degradation of the people in these countries we will readily see the great need of each Baptist doing his or her part in giving the pure gospel of Christ to these, the people in these beautiful countries.

A good sister has a letter in this week, telling of the influence for good that E. J. Powell's letter from Cuba had on her. We have no doubt but that many others are stirred by reading the letters from our missionaries.

The women of Clinton report good results from the observance of "Self-Denial Week." Surely these sisters are a noble example for other Sisters.

March, Miss., Mar. 24, '99.

Dear Sister Searcy:

Self-denial and week of prayer has come and gone. Those that did not take advantage and enjoy the privilege cannot recall it, but can profit by the neglect in future. It was a glorious and an enjoyable week to me, though the mite is very, very small, but it is in God's hands now and he can multiply as he did the loaves and fishes and make it do much good. It is a glad and life offering and it does my heart good to know that we can work in the Master's vineyard, send our little out on the mission of mercy to help rescue the millions yet unsaved. It seems to me the tidings we get from our missionaries is enough to arouse the most lethargic. Bro. Powell's letter from Cuba is so interesting to me, and I know he is doing a wonderful work, and while he and others are toiling there, we ought to hold them up in our prayers and help with the means God has given us. When he, Spanish American war came

up, see the volunteers, more than was needed, and at a risk of life, but how sad when volunteers are called for to help push the work of our Master, how few respond. When they see the pleadings of our missionaries they say, oh this call for money, I am so tired of it, when perhaps they have fallen far short of the tenth. Will a man rob God? Sad, sad indeed.

REBECCA MANCILL.

Work—Result.

Written for THE BAPTIST.

The mind of man in its formative constituency never devises a plan for any achievement, but it requires an adaptability of resources to make the plan available—a success, reaching the result which is the ultimatum of every thoughtfully devised scheme.

The plan of Salvation was and is a masterpiece of Divine conception to save a fallen race from unutterable woe. Understanding the natural propensity of man, his superior position in the universe and the Divinity in him which forbids extinction, the *life-line* was made long enough and strong enough to embrace all, with the provision that man accepts the conditions; leave it an act of volition whether or not he will be saved, or in other words, we are free moral agents.

One of the most fascinating points in Christian character is individuality. An observer will readily recognize a disciple of Christ by his or her individual traits, those actions for which none else are responsible. Not that all Christians do the same things or are graded by the same rule, but that, every talent, whether many or few, must be utilized to achieve the best result.

"This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners." This assertion covers the whole human family. "For as by one man sin entered into the world, so death has passed upon all men, for all have sinned." Following this, the comforting invitation, "Come unto me all ye ends of the earth and be ye saved," satisfactorily proves the extent of the platform of grace. The whole plan is a beautiful panorama of infinite love and persuasion. If time and space permitted many texts glowing with the intensity of God's interest in us could be given.

We next notice the conditions in the promises,—we must come—we must resist temptation, we must abstain from evil, we must choose whom we will serve, and we must love the Lord God with all our

soul, mind and strength, and our neighbor as ourself. To do these things keeps us ever alert and on the defensive against evil, making the Christian's life a warfare.

Through the graciousness of our Heavenly Father, we are not left to fight these battles alone; God, through Christ, is a ready defense if we call upon Him. "If any lack wisdom let him call upon me."—"Come unto me all ye that are weary and heavy laden and I will give you rest."—"He that keepeth my word and abideth in me shall have everlasting life. The chiefest joy of all is the final reward given when the minutest details of the plan of Salvation have been filled—when the pilgrim soldier, full of the scars of life's battles has come to the still moment, when the warfare is over, when the gates swing open and he is introduced to the excellencies of the New Jerusalem. I believe every promise given of the glories that are to be. When I am worn and weary with the bitterness of sin, when the battles have been so fierce and the enemy so bold; how I long for my Father's house with many mansions. Oh! for a glimpse of the tree of life with its vernal foliage and varied fruit! Oh! for a stroll beside the river of life, its water clear as crystal, flowing from the throne of God hardly! I believe in a tangible future reward, one adapted to our highest conception of purity and felicity. I believe our future state will be akin to the holiest and best that is in us here, only it will be grander and more glorious than we can now conceive. There will be seasons of praise and exultation, and seasons when the glorified in rapturous awe will stand before the throne with reverent mien and bowed head, acknowledge the super-excellence of our God.

For these blissful expectations we bless Christianity and through it our knowledge of a personal Savior; then, who would not be willing to send the gospel to those who have never heard? Who would not be willing to teach transgressors the way? Let us hasten the work, ere some are lost and for their loss, we hear at the last thundering from the archives of heaven, "ye knew your duty but did it not."

ELMIRA F. SNODGRASS.
Little Rock, Ark.

The Woman's Missionary Society of Clinton, observed the week, March 12 to 18, of Prayer and Self-Denial. Only two meetings were held, Wednesday and Friday. On account of the inclemency of the weather, the meeting on Mon-

day was not attended. Our missionary sister, Mrs. M. J. Nelson, conducted the meeting on Wednesday, and we feel that her talk and presence in this meeting, inspired us to nobler and higher aims in our work, and to imitate our blessed Master more in prayer and self-denial. Our pastor, Dr. Wharton, was with us on Friday. His words were encouraging, and he told of ways in which we might do good and deny ourselves, not by depriving ourselves of things we are accustomed to, but, by working in various ways to convert souls and lead them to Christ.

The attendance was tolerably good, the meetings helpful, and we closed with much good feeling.

Self-Denial money amounted to \$5.64.

Mrs. M. E. MILLER, Rec. Sec'y.

Fifth Sunday Meeting, April 1899.

Place—Red Banks, in Cold Water Association. Begins at 10 A. M. Friday, April 28th.

10 A. M.—Why have 5th Sunday meetings—H. A. Dubois.

11 A. M.—Preaching by J. A. Lee.

2 P. M.—The advantage of organization in religious work, W. I. Hargis.

3 P. M.—The need of religious zeal, G. W. Floyd.

7:30 P. M.—Preaching by J. W. Alford.

SATURDAY.

9:30 A. M.—Devotional service and experience meeting, conducted by the Moderator.

10 A. M.—Is the commission binding on Christians now? If so what should be done with those who give nothing for the spread of the gospel? J. A. Lee.

11 A. M.—Preaching by B. R. Hughey.

Saturday afternoon and from 9:30 to 11 o'clock Sunday will be devoted to the consideration of Sunday-schools, conducted by one sent by Bro. A. V. Rowe.

Preaching Saturday night by H. A. Dubois.

Preaching Sunday at 11 A. M. and at 7:30 P. M.

A full attendance is very much desired by the church with which the meeting is to be held, since it is seldom that such a meeting is held in this part of the Association. A number of visiting brethren have been written to and invited to attend.

Flushed Cheeks, Throbbing Temples, Nausea, Lissitude, Lost Appetite, Sallow Complexion, Pimples, Blisters, are warnings. Take Dr. M. A. Simmons Liver Medicine.

SUNDAY SCHOOLS.

CONDUCTED BY REV. W. F. YARBOROUGH,
JACKSON, MISS.

Lesson for April 16, 1899.

Subject. JESUS TEACHING HUMILITY.

Jno. 13:1-17.

Motto Text:—"I have given you an example."—Jno. 13:15.

Our Lord has come to the last night before his crucifixion. In an upper chamber of a friend's house he assembled with the Twelve to eat the passover meal. The general interpretation of the passage under consideration is plain though there is some difficulty in the details.

Jesus' Great Love for his Own. In beginning the study of the lesson we must place ourselves with the evangelist at the point of time immediately preceding the feast of the passover. His thoughts seem to be crowding thick and fast for utterance. He is standing under the shadow of the cross with his Lord as he met the dark hour toward which all his life had tended, and now face to face with "the hour and power of darkness," he makes the statement that Jesus "having loved his own which were in the world, he loved them unto the end." This may mean that he loved them unto the uttermost, or, what is more likely, unto the end of his ministry. Thoughts of his own suffering did not crowd out the tender love which he had for his disciples, as he was about to pass out of this world unto the Father. This devotion is made the more striking by the dark background of Judas' treachery, which had already been put into his heart by the devil. It is further emphasized by the consciousness of Jesus that all power was his, that his mission was from God, and that he was going back to God. His glorious majesty and supreme power makes the condescension, of which John is about to tell, all the more striking. It is not at the end of supper, but during supper (R. V.) that Jesus got up from the table at which he was reclining, laid aside his outer garments, which were loose flowing robes, and took a towel and girded himself. Thus prepared as a servant, he took a basin of water and washed the disciple's feet, and wiped them with the towel with which he was girded. He was master of the feast, but was at the same time willing to take the place of the most menial servant. This was an act of hospitality common in the East when guests were invited.

Peter's Protest. He may have gone to Peter first, at least such a

supposition makes his conduct more easily understood. Peter's question, "Dost thou wash my feet?" is a protest against Jesus' condescension. He could not get his consent for his Master to do so menial a service for him. He objected to any such humiliation of his Lord. Had he carried this objection to its fullest extent he would never have submitted to any humiliation of his Master, and thus would have cut short the great work of redemption through sacrifice.

Jesus tries to reason with him by telling him that, though he does not know the import of the act now he shall know hereafter. Peter, however, replied positively and forcefully, "thou shalt never wash my feet." He now assumes the attitude of dictating to his Lord as to what he shall do. He is guilty of substituting his own judgment for the wisdom of his Master, appearing to know better what Christ ought to do than Christ himself. That something like this was in Peter's mind seems to be brought out by the Saviour's reply, "If I wash thee not thou hast no part with me." The mere failure to have his feet washed could not have shut Peter out of the Kingdom. His reverence has developed into self-will and Jesus means to teach him that unless he becomes submissive and teachable he can have no part with him. The consent to have his feet washed was a simple agreement for Jesus to have his way, the spirit which every true disciple must possess. To say that our way is better than the Master's is to be guilty of Peter's sin. Slow to understand, Peter seems to think that it washing his feet will give him part with the Master he will not stop with his feet but have feet, head, hands and all washed. Jesus' answer, "He that is washed needeth not save to wash his feet," conveys a lesson of deep spiritual meaning. The word *washed* means bathed, and is a different word from *to wash*, which means to wash a part of the body.

Jesus says in effect, "If you have already bathed the body before coming to the feast then there is no need of washing it again. Only your feet which are travel-stained need washing." The spiritual significance of his language is brought out in what follows, "ye are clean, but not all." Men cleansed by regeneration do not need to be regenerated again but are in constant need of that daily sanctification symbolized by this foot-washing of Jesus. Besetting sins are stains even after regeneration and must be cleansed. It appears that Jesus

was trying to cleanse some such stains from Peter and the other apostles, not by this external washing but by what it symbolized as he taught this lesson in humility.

The Meaning of the Act. We fail at the most important point if we do not catch the Master's spirit as he performs this needed service. Some have gone so far as to claim that we ought to follow him literally in washing one another's feet. That Jesus meant to establish foot-washing as a ceremony or church ordinance seems utterly at variance with the spirit here manifested.

Dr. Broadus says, "to manifest humility by a ceremony is almost a contradiction in terms." As we observe an ordinance in apostolic days, there is one passage that appears as evidence against it.

Paul in describing the class of widows to be enrolled and supported by the church, names in list Timothy 5:10, the washing of the saints' feet as one of the qualifications. Now if this had been a church ordinance it would have been taken as a matter of course and understood to have been performed, without specific mention, or, the other ordinances would have been mentioned alongside of it.

Jesus did mean to teach his disciples that where a real service was needed they ought to be ready to perform it, in the spirit of humility even though it was so menial a service as washing feet or blacking shoes. Luke gives us a clue to the design of the act when he tells us that the Twelve had been contending as to which should be greatest among them. Possibly the places of honor at the table had been in dispute, or, perchance they were contending as to which one should take the servant's place and perform the usual service of washing the feet of the others. At any rate Jesus knew of their unholy ambition and pride, and since he was host and unable to have a servant to do this customary service, he took the servant's place and washed their feet which had become soiled in travel since shoes were unknown. How it must have grieved the Master's heart to see such strife and contention on the last night that he should spend with them! This act of humility was only an illustration of his lifelong humiliation by which he triumphed over sin and death and redeemed us for "the praise of the glory of his grace." He shows to us the dignity of humble service and teaches the joy that comes from knowing and doing the things here enjoined.

Fifth Sunday Meeting

Of Tiptah Association at Shady Grove Baptist church, April 28-30, 1899.

PROGRAM.

Friday 10 A. M.—Devotional exercises, W. E. Berry, Chairman of Board.

10:15. 1.—What shall the Sunday-school do for the pastor, J. D. Anderson and S. Joe Owen.

11 A. M. 2.—What shall the pastor do for the Sunday-school, H. B. Russum and H. H. Ray.

NOON RECESS.

1 P. M. 3.—Shall we teach the whole truth?

The Text-books. The helps. { M. Gilliam and M. R. Stark. { L. F. Carmichael & J. F. Ray.

2 P. M. 4.—Best methods of sustaining the Sunday-school, B. G. Lowrey and J. M. Crump.

3 P. M. 5.—Why have a Sunday school, Thos. Spight and J. D. Morton.

ADJOURN.

Saturday 9 A. M.—Devotional exercises, L. P. Gossitt.

9:30 A. M. 6.—Bible class taught, A. H. Ellett.

10 A. M. 7.—Teacher, the sower and the seed, J. D. Anderson and J. P. Horton.

11 A. M. 8.—The field and the fruit, J. A. Antry and A. J. McIntyre.

NOON RECESS.

1 P. M. 9.—Who is responsible for the Father's Son? Thos. Spight and B. G. Lowrey.

7 P. M. 10.—What are the Sabbath day duties of parents? A. H. McAlister and J. Finch Ray.

ADJOURN.

Sunday 9 A. M.—Devotional exercises, St. Clair Lawrence.

9:30 A. M. 11.—Bible class taught, Thos. Spight.

10 A. M. 12.—Sunday-school library and cultivation of reading habit, J. R. Carter and A. H. Ellett.

11 A. M. 13.—Cultivation of liberal giving, J. D. Anderson and Thos. Spight.

Ample provision will be made for all who come. Brethren who have work assigned will please prepare a paper or make a speech on the topic. Churches send one or more delegates. Let us have a grand rally of the Lord's hosts at Shady Grove.

W. E. BERRY,
Chairman.
Blue Mountain Miss., April 1, '99.

HOME READING.

Jesus Lover of My Soul.

Jesus lover of my soul!
 All my life I have heard it sung
 By the lips of old men,
 By young children's inspiring tongues.
 Heard it at my mother's knees,
 Thrilling me with hope divine,
 Through the years of infancy,
 Through sweet childhood's golden time.
 Breathed it when my heart was torn,
 With a grief that day disowns,
 As I bowed before of one,
 Who had taught me that dear song.
 As sore trials through the years,
 On my heart their burdens laid
 Those sweet words dried up my tears,
 Bade my heart be not afraid.
 Jesus lover of my soul!
 Let that song be always mine,
 In its depths of love untold,
 I will comfort, never find.
 And when death shall close my eyes,
 Clear, unfading sight bestow,
 Crowning Day when I behold,
 Jesus lover of my soul!

ECON OPHA GREGORY.

Child Freedom

The parental restraints and "don'ts" constitute too often the chief law of the household. Activity is the law of childhood; and there are two classes of children who will be little worth in this world. First, those who are always under restraint, and second, those who seem to need no restraint. Child freedom is just as God given, just as precious as liberty for adults. We often wonder why the backwoods boy, with poor chances at education, makes the man. One reason is the sweets of country freedom which he enjoys. He grows up in God's green fields, as free almost as the birds whose song he hears, or the air whose oxygen gives the beautiful red to his cheek. The greatest amount of liberty consistent with the right of the community should be the law of the household.—Ex.

Dreams of happiness we all indulge. But so many of us seek this happiness outside of ourselves—in riches, in learning, in adventure, in excitement, in fame, in novelty, in friendship, flying to the very ends of the earth in search of it, when lo, it was to be found all the time at home. "The kingdom of God is within you," and the happiness men desire can only be found under that kingdom. Happiness is not something that can be manufactured and then pressed upon one as a bargain. It is not obtainable from the outside;

it is from within, and from this fact lies the great desirability of being a Christian; and the highest type of a Christian, coming entirely under the dominion of the spiritual.—D. L. Moody.

A mind content both crown and kingdom is.—Robert Green.

Hope is the brightest when it dawns from fears.—Walter Scott.

It is the will to be grateful that constitutes gratitude.—Jos. Cook.

The great secret of success in life is to be ready when your opportunity comes.—Beaconfield.

Opportunities for doing greatly seldom occur; life is made up of infinitesimals.—F. W. Robertson.

Order is the sanity of the mind, the health of the body, the peace of the city, the security of the State. As the beams of a house so is order to all things.—Robert Southey.

Dr. T. G. Sellers

Thomas George Sellers was born August 27th, 1831, near Cheraw, South Carolina. His father dying a short time before his birth, his mother returned to her father's. Thomas was reared by his grandparents. They moved to East Tennessee when he was quite young. In his sixteenth year the family moved to Madison City, Alabama, where the most interesting scenes in his life took place.

In his seventeenth year he attended a camp meeting at Bethlehem, conducted by Cumberland Presbyterians. A good sister, Mrs. Boyd, selected him for a subject of special prayer, that he might become a minister of the gospel. He was converted during the meeting, joined the Baptist church near his home—Enon. It was afterwards moved to Huntsville. In the fall of this year, 1848, he went to New Market, where he became a member of the New Market Baptist church. This church recognized in him a worker in the Lord's vineyard.

Feeling impressed that he was called of God to preach the gospel he decided to devote his life to this work. There were many friends who encouraged him in this. I mention one for whose opinions he had great respect—J. R. Graves. After being licensed to preach by his church he was persuaded to finish his education at Murfreesboro, Tennessee. In 1851 he entered Union University where he graduated in 1854. He was a close student, thorough in everything he undertook.

In 1856 he married Miss Mary Elizabeth Crenshaw. They fully intended to become foreign missionaries, but circumstances over which they had no control deterred them from this step. They settled to their life-work in Starkville, Mississippi. She being a devoted Christian, well educated, and highly accomplished, was a fit companion for a minister who wished to accomplish good in the world.

He was not ambitious, seeking notoriety among his fellows, never caring the least for popularity. Not as the tall pine in his native forest, rising above all other trees, to be seen and admired, but like the low oak with its spreading branches, giving shelter and shade to any of God's creatures. These beautiful trees which abounded near his home in Tennessee, were his special admiration, and many lessons of wisdom he gathered from his books and nature, while resting under the shadow of his favorite oak. He was a farmer boy and studied while he rested. After plowing all day he would read until eleven at night. History and biography were his especial delight. His home in Starkville was a perfect picture of earthly bliss. Such Edens are not for this world; soon the tribulations that Christians must endure in this world began. In a few years their happy home was changed to one of mourning. Two children were given up to death through accidents of the most agonizing character; then two more in a natural way. Soon the precious wife was laid beside her four darlings in the church yard.

The pine might have been shattered by those repeated shafts of lightning, but not the lowly oak. Thomas only bowed his head in meek submission, saying, "The Lord gave and the Lord hath taken away, blessed be his holy name." After much solicitation he decided to build up an institution of learning of a higher grade than had been conducted in that part of Mississippi. It proved a success, greatly flourishing for a time, until other schools of a higher grade were built up around. A vast amount of good went out from this institution; many girls that probably never would have had an opportunity to obtain a classical education, were enabled to go out into the world well prepared to make their own living, having not only a good English education, but a good degree of information in other languages.

In 1870, he married Miss Sallie Crenshaw, a sister of his former wife, and with his three orphan children around the altar of his wrecked home, again settled down to happiness and prosperity.

Over forty years he preached to the people of Starkville and its surroundings. Pastor of this one church until he grew old in the service, feeling that the people were his children, so keenly sympathetic for them, that he wept bitterly the day before he died, because he could not attend the funeral of one who had been a member of his church over forty years, comforted himself with the thought that soon we shall all be in a summer clime where there will be no funerals. For over a year, at times he suffered very much. Always so delighted when he was able to ride out and visit among his flock. They loved him so much they could not agree to call another pastor while he lived. I have never known a people more devoted to a pastor. He died on the 12th of March, 1899, leaving a widow, ten children, and six grandchildren.

AUNT CAROLINE.

Dear Baptist:

We had a very much appreciated visit of Bro. A. L. O'Brian and his lovely wife last Sabbath. Bro. O'Brian preached for us twice on Sunday. Our people enjoyed the services very much. He is at home at Hardy, Miss. He spent this session in the Southern Baptist Theological Seminary, but owing to his health failing had to come home. Any of our pastorless churches would do exceedingly well to secure him as pastor. Or pastors wishing aid in meetings should correspond with him.

We are moving on smoothly up here. Yours fraternally.

M. J. DERRICK.

Courtland, Miss., Mar. 29, '99.

The Month of April For Missions.

This month usually witnesses the high tide of Foreign and Home Missions. It seems to suit the people to have it so. Everybody seems to be thinking, and giving, and praying for these causes at this time. They have the right of way, and nothing ought to interfere. Even people who have already given catch the spirit, and often give again. The tide has already sent in its advance waves, and the sound of the oncoming rush is to be heard in the letters that assure of sympathy and interest and preparation. Brother, sister, help to make it under God the greatest month of our history.

A. V. ROWE.

News From Cuba.

Scarcely inferior in gallantry and intrepidity of their movements to the chivalrous conduct of the men who followed the stars and stripes, are the men who have lifted to the breezes of Cuba the blood-stained banner of our Lord. When our chief executive called for the sinews of war, Congress responded and the people approved. When the same authority called once more, and for men, the nation responded. There is another call, but the sequel of what has been done, Cuba libre is no more a dream. Cuba salvation is the watchword that greets our ears. Powell at Repairs and Santa Clara, and O'Hallaran at Santiago, and Diaz at Havana, and Carva at— with hundreds and hundreds of people listening to the gospel and scores and scores asking for baptism, attest the call of the Great Captain of salvation. My brother, my sister, don't it stir your blood and make you long for a part in the work? The home Board has its hands full. Help, oh help do this work where Jesus points the way.

A. V. ROWE.

Tribute of Esteem

Offered by T. E. Tate, on the death of Deacon Moore of the First Baptist church of Osyka, and adopted by the church March 11, 1898:

Whereas, in the providence of God our Brother, J. T. Moore, has been called from earth to heaven, since our last meeting, and we offer the following tribute of respect to his memory:

Bro. Moore was senior deacon of this church, and discharged the duties of his office to the satisfaction of his church. He was a plain, blunt, positive man, honest, reliable and truthful in the discharge of all his duties, public as well as private, and we trust he is now an inheritor with the saints in light in that better world, where we hope we all shall meet again.

All the troubles and storms are now over with him, and we believe he is now with the Christ, whom he so long loved, served, and worshipped.

It is also requested that a copy of this tribute be sent to the *Magnum* and *The Baptist* for publication, and that the clerk of this church send a copy of this article to the family of Bro. Moore. Done in conference in First Baptist church, Osyka, March 11th, 1899.

The Fifth Sunday meeting of the West Judean Association will con-

vene with Oak Grove Baptist church, commencing Friday before the fifth Sunday in April, 1899.

1. Introductory sermon—W. J. Epting and W. F. Davis, Alt.
2. Was Paul converted before he went to Ananias?—Geo. Darling and Dock Shelton.
3. When and where was the church of Christ set up?—J. H. Jenkins and J. Y. Tucker.
4. Is the Baptist doctrine and discipline adhered to as strictly now as in the days of the Apostles?—W. F. Davis and I. P. Randolph.
5. Of what kind of material is a church of Christ composed?—S. W. Price and T. A. J. Beasley.
6. Should a man accept the office of Deacon knowing he is not qualified?—J. A. Landers and W. J. Epting.
7. What are our obligations to carry and send the gospel to all the world?—G. W. Wardlow and T. A. J. Beasley.
8. Prayer and praise service at 10 A. M. Sunday, and missionary sermon at 11, preacher to be selected by the body.

T. A. J. BEASLEY,
 I. P. RANDOLPH,
 Committee.

T. L. Tyner, Acme, Miss., writes: My mother has used Dr. M. A. Simmons Liver Medicine thirty years, since it cured her of Neuralgic Dyspepsia. She still uses it for her general health. A package of Zeilins was once given her. It did not act satisfactorily.

Dear Bro. Searcy:

Your article in the last issue of the paper, "Fidelity to Principle," is worth its weight in gold. It ought to be put in all the scrap-books of the country and preserved so that the children of the present day may have it to read when they get old enough to appreciate a good thing. It is a sharp rebuke to many so-called Baptists, and many of them less than a thousand miles from the State of Mississippi. Give us another Doctor. You are getting better every week. God bless you. W. S. C. Gloster, Miss., Mar. 28, '99.

What of the Children?

They are watching everybody and everything, anxious to learn how they may be useful and happy. Where is the parent that instructs his child as the Lord commanded? Deut. vi. 7. We make the children what they are to some extent. Parents shape their character. How thankful we will be when at life's last moment, we can say I've taught the children to love the right and hate the wrong, and set good examples before them. What an awful feeling it

J. M. FROST,
 Corresponding
 Secretary.

SUNDAY SCHOOL BOARD

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would be to know we led our own child to torment.

Think of your influence and let it shine on your child's road to heaven. "Teach them the Bible." What a fearful account some parents must give who never read the Bible, nor teach it to their children. Some of these days when you are worrying your life out, neglecting your duties to God and to your children, you will be called away. Then when the death sweat rolls down your brow, you'll recall with remorse your cruel neglect of your precious child, those harsh words, your profanity and carelessness.

I appeal to you, parents, to give your time and prayer to the spiritual welfare of your children. Are you too stingy to give them, each one, a Bible of their own, and a sound religious paper? Watch their company. It is bad company, that ruins the children. Suffer the children to come to Jesus and forbid them not.

J. L. MOORE.

Roseoe, Miss.

The population of India increases at the rate of 3,000,000 annually.

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Little Folks.

Remember we are working for that \$100 for Cuban missions this month. See how much you can get, and send on. We have no space this month for letters, but we print a note of what you send. See how much you can send next week.

Enclosed find twenty-five cents for Cuban Missions.

Your little friend,
EMMA G. SPINKS.

I send you ten cents for Cuban Missions, hoping I can send you more.

Your friend,
FLORENCE MAY NOBLE.

I send you ten cents for Cuban Missions.

Your little friend,
POLIE STRANBURG.

You will find enclosed five cents for Cuban Missions.

Your little friend,
CLAUDE LEE GATES.

Harry and I send 15c for the Cubans.

Your little friend,
PAUL SISK.

Enclosed find twenty-five cents for Cuban Missions.

Your little friend,
MARY OLIVE SPINKS.

Enclosed find ten cents for Cuban Missions.

ROBINA TUCKER.

As I have never seen a letter from this place I thought I would write. I send ten cents for Cuban Missions. With best wishes for your paper and the Little Folks.

CORRIN LEE.

I have been reading THE BAPTIST. Enclosed please find ten cents for Little Folks funds in Cuban Missions. With best wishes for you, I remain

Your little friend,
M. D. CLARK.

We are two little brothers I. C. and myself. Are at this time with grandmother, in Johnston Station, Miss. Our home is near Brownsville, Miss. I am Sunday reading this A. M. we decided to send you for Cuban Missions 10 cents.

Your little friends,
WILLIE BELLE
AND I. C. O'QUIN.

Here come two little boys, ten and four years old. We send ten cents for Cuban Missions.

THOMAS BENTON RIGG,
MAJUS KENT RIGG.

I am a little Camp Creek boy, seven years old. Our pastor is Rev. L. R. Burrell, and I like him ever so much. I will send five cents for Cuban Missions.

Your little friend,
JACKSON ATKINS.

I am a little boy eight years old. Please find five cents for Cuban Missions.

WILLIE G. NIX.

I am a little girl seven years old. I read all the Little Folks letters, which makes me want to help raise the \$100.00 for Cuban Missions. I send twenty cents for that purpose. Aunt Rosa gave me one dime and papa gave me one.

SALLIE ROBINSON.

I am a little girl ten years old. Inclosed find ten cents for Cuba.

K. JONES.

I have not written anything yet, but have been reading with interest the Little Folks letters. I notice in the last letter a call for a rally. I send fifty cents for Cuban Missions.

Your little friend,
MANDIE ESTELL GARNER.

I am a little girl twelve years old. Find inclosed five cents for Cuban Missions. I will answer Lucy Webber's question, who wrote the Book of Acts? It was Luke.

NORA ARNOLD.

I thought I would write. I send five cents for Cuban Missions.

Yours truly,
MAGGIE ALDRIDGE.

I am a little girl thirteen years old. I have two brothers and five sisters. You will find inclosed five cents for Cuban Missions.

Your sincere friend,
PEARL FORTENBERRY.

Fifth Sunday Meetings.

I have heard from the following as to their desire to co-operate in these meetings:

Central Association meeting, at Yazoo City.

Yazoo Association meeting, at Pickens.

Mississippi Association meeting, at Gloster.

Boguechitto Association meeting, at Boguechitto.

Tippah Association meeting.

Harmony Association meeting, at Tuscola.

Cold Water Association meeting, at Red Banks.

Srong River Association meeting, at Hebron.

The following helpers have put themselves at my disposal:

Pres't B. G. Lowrey, Prof. Ellet, Supt. of Education Whitfield, J. H. Whitfield, J. T. Buck, A. J. Brown, Hon. B. T. Kimbrough, Prof. R. M. Leavell, Prof. A. J. Aven, Prof. J. Z. Logan, A. Flake, Pres't. W. T. Lowrey, Bus. Manager Bailey, with pastors McMillin, Hart, Miller, Sproles, Leavell, Berry, Lawrence, Hargis, Moore, Culpepper, Bacon.

Let the Moderators make use of the best home talent in preparing the programs.

At each of these meetings, one or more of the above brethren will be present to help on the great work of Sunday Schools. They have promised to go for the work they may do, so they will be free to work; and do not mind calling on them. Why may we not have a dozen more of these meetings and why not more volunteers to help in them? Will not the other Fifth Sunday meetings already announced join in this work?

At these meetings let the brethren agree on a man, to be leader of Sunday School interests in each Association, who shall in cooperation with churches and pastors agree to raise a volunteer corps of workers to organize new schools, to revive old ones, and to make better the good schools. This is an effort to bring Sunday School workers into touch with each other that they may mutually help each other. How many churches of full time service will release their pastors for that day?

I would be specially glad to announce more meetings in the country.

A. V. ROWE.

Southern Baptist Convention,

LOUISVILLE, KY., MAY 11-18, 1899

The Southern Railway will sell tickets at the rate of one fare for the round trip, tickets to be sold May 8th to 12th inclusive, with final limit fifteen days. Tickets may be extended to leave Louisville not later than June 10th, provided they are deposited with agent at Louisville prior to May 18th and payment of fifty cents.

For further information call on any ticket agent of Southern Railway or write C. E. Jackson, T. P. A., Birmingham, Ala.

a6 5t

Canton, April 3d, 1899.

Dear Baptist:

Yesterday was a good day at Canton. Good congregations at both hours. Two received and baptized at the evening service. Next Sunday is our day for Home Missions.

Truly,

W. J. DERRICK.

Obituaries.

Camille Jones.

Dear Baptist:

The angel of death has again entered the home of Brother and Sister J. H. Jones, and taken one of their precious twins, "Camille." Twice have they been called upon to pass under the iron rod of affliction within the last twelve months. These sad afflictions are very grievous to them; but may they work out for them "a far more exceeding and eternal weight of glory." "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." He doeth all things well. Let us not murmur nor repine.

M. J. DERRICK

Courtland, Miss.

Meridian, Miss., March 31, 1899.

Dear Bro. Searcy:

Please let the following program appear in your next issue.

Chickasaw Association April Fifth Sunday meeting will convene with the Shubuta Baptist church on Friday at 7:30 P. M., when Bro. R. A. Venable will preach on "Christian Giving as taught in the Bible." Saturday, "Woman's position in Christian Work."

G. C. JOHNSON.

The Pastorate—Should the call be annual or indefinite? G. W. Knight.

Christian Education and its relation to Baptist Progress. L. M. Stone.

Colportage—Its Importance, Methods and Support. L. A. Duncan.

SUNDAY.

9:30: Sunday Schools—Their Importance and Methods. J. H. Richardson.

11 A. M.: Foreign Missions. J. A. Hackett.

3 P. M.: The Sunday School Superintendent, Teachers and Scholars—Who should they be? R. W. Sumrall.

Marriages.

March the 16th, 1899, at the residence of the bride's father, near Ethel, Miss., Mr. J. H. Sims and Miss Jennie Burns. Miss Jennie was a beautiful young lady and a sweet cousin. Rev. Davis Burns officiated. May heaven's richest blessing rest upon them.

March the 26th, 1899, at the residence of Mr. John Proctor, Miss Viola Oliver and Mr. Campbell Proctor, Rev. Davis Burns officiating. Wish them success and happiness.

MISS ARLEVIA BURNS.

Ethel Miss.

Rev. J. N. McMillin will help Rev. J. R. Carter in a meeting at Blue Mountain this week.